XXV

SERMONS

PREACHED AT

GOLDEN-GROVE:

Being for the VVinter half-year,

BEGINNING ON

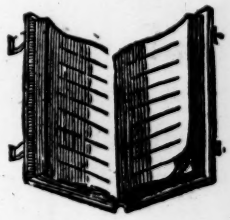
ADVENT-SUNDAY,

UNTILL

WHIT-SUNDAY.

By *JEREMY TAYLOR*, D.D.

Væ mihi si non Evangelizavero.



LONDON,
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To the right Honourable and truely Noble,
RICHARD Lord *VAUHAN*,
Earle of *Carbery*, &c.

Carbery, &c.

MY LORD,



Have now by the assistance of God, and the advantages of your many favours, finished a Year of Sermons; *which if, like the first year of our Saviours preaching, it may be* annus acceptabilis, *an* acceptable year *to God, and his afflicted hand-maid the Church of* England, *a relieſe to some of her new necessities, and an institution or assistance to any soule; I shall esteem it among those honors and blessings, with which God uses to reward those good intentions which himselfe first puts into our hearts, and then recompenses upon our heads. My Lord, They were first presented to God in the ministeries of your family: For this is a blessing for which your Lordship is to blesse*

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God, that your Family is like Gideons *Fleece,* irriguous *with a dew from heaven, when much of the* voicinage *is dry; for we have cauſe to remember that* Iſaac *complain'd of the* Philiſtims, *who fill'd up his wells with ſtones, and rubbiſh, and left no beauvrage for the Flocks; and therefore they could give no milke to them that waited upon the Flocks, and the flocks could not be gathered, nor fed, nor defended. It was a deſigne of ruine, and had in it the greateſt hoſtility; and ſo it hath been lately;*

——————————undiq; totis
Vſque adeo turbatur agris. En! ipſe capellas
Protenus æger ago; hanc etiam vix Tityre (duco.

But, My Lord, this is not all: I would faine alſo complaine that men feele not their greateſt evill, and are not ſenſible of their danger, nor covetous of what they want, nor ſtrive for that which is forbidden them; but that this complaint would ſuppoſe an unnaturall evill to rule in the hearts of men; For who would have in him ſo little of a Man, as not to be greedy of the Word of God, and of holy Ordinances, even therefore becauſe they are ſo hard to have? and this evill, although it can have no excuſe, yet it hath a great and a certain cauſe; for

for the Word of God still creates new appetites, as it satisfies the old; and enlarges the capacity, as it fils the first propensities of the Spirit. For all Spirituall blessings are seeds of Immortality, and of infinite felicities, they swell up to the comprehensions of Eternity; and the desires of the soule can never be wearied, but when they are decayed; as the stomach will be craving every day, unlesse it be sick and abused. But every mans experience tels him now, that because men have not Preaching, they lesse desire it; their long fasting makes them not to love their meat; and so wee have cause to feare, the people will fall to an Atrophy, *then to a loathing of holy food, and then Gods anger will follow the method of our sinne, and send a famine of the Word and Sacraments. This we have the greatest reason to feare, and this feare can be relieved by nothing but by notices and experience of the greatnesse of the Divine mercies and goodnesse.*

Against this danger in future, and evill in present, as you and all good men interpose their prayers, so have I added this little instance of my care and services; being willing to minister in all offices and varieties of imployment; that so I may by all meanes save some, *and confirme others; or at least, that my selfe may be accepted of God in my desiring it.*

And I thinke I have ſome reaſons to expect a ſpeciall mercy in this, becauſe I finde by the conſtitution of the Divine providence, and Eccleſiaſticall affaires, that all the great neceſſities of the Church have been ſerved by the zeale of preaching in publick, and other holy miniſteries in publick or private, as they could be had. By this the Apoſtles planted the Church, and the primitive Biſhops ſupported the faith of Martyrs, *and the hardineſſe of* Confeſſors, *and the auſterity of the* Retired. *By this they confounded Hereticks, and evill livers, and taught them the wayes of the Spirit, and left them without pertinacy, or without excuſe. It was Preaching that reſtored the ſplendour of the Church, when Barbariſme, and Warres, and Ignorance either ſate in, or broke the Doctors Chaire in pieces: For then it was that divers Orders of* religious, *and eſpecially of* Preachers *were erected; God inſpiring into whole companies of men a zeal of Preaching: And by the ſame inſtrument God reſtored the beauty of the Church, when it was neceſſary ſhee ſhould be reformed; it was the aſſiduous and learned preaching of thoſe whom God choſe for his Miniſters in that work, that wrought the Advantages and perſuaded thoſe Truths, which are the* enamel *and beautie of our Churches. And becauſe by the ſame meanes all things are preſerved, by which they are produc'd, it cannot but be certaine, that the preſent*

ſent ſtate of the Church requires a greater care and prudence in this Miniſterie then ever; eſpecially ſince by Preaching ſome endevour to ſupplant Preaching, and by intercepting the fruits of the flocks to diſhearten the Shepheards from their attendances.

My Lord, your great nobleneſſe and religious charitie hath taken from mee ſome portions of that glory which I deſigned to my ſelfe in imitation of St. Paul *towards the* Corinthian Church; *who eſteemed it his honour to preach to them without a revenue; and though alſo like him I have a trade, by which as I can be more uſefull to others, and leſſe burthenſome to you, yet to you alſo under God, I owe the quiet and the opportunities and circumſtances of that, as if God had ſo interweaved the ſupport of my affaires with your charitie, that he would have no advantages paſſe upon mee, but by your intereſt; and that I ſhould expect no reward of the iſſues of my Calling, unleſſe your Lordſhip have a ſhare in the bleſſing.*

My Lord, I give God thanks that my lot is fallen ſo fairely, and that I can ſerve your Lordſhip in that miniſterie, by which I am bound to ſerve God, and that my gratitude *and my* duty *are bound up in the ſame bundle; but now, that which was* yours *by a right of propriety, I have made publick, that it may ſtill be more* yours, *and you derive to your*

ſelfe

selfe a comfort, if you shall see the necessitie of others serv'd by that which you heard so diligently, and accepted with so much pietie, and I am persuaded have entertain'd with that religion and obedience, which is the dutie of all those who know, that Sermons are arguments against us, unlesse they make us better; and that no Sermon is received as it ought, unlesse it makes us quit a vice, or bee in love with vertue; unlesse we suffer it in some instance or degree to doe the work of God upon our soules.

My Lord, in these Sermons I have medled with no mans interest, that onely excepted, which is Eternall; *but if any mans vice was to be reproved, I have done it with as much severitie as I ought; some cases of Conscience I have here determined; but the speciall designe of the whole, is to describe the greater lines of Dutie, by speciall arguments: and if any* witty Censurer *shall say, that I tell him nothing but what he knew before; I shall be contented with it, and rejoyce that he was so well instructed, and wish also that he needed not a* Remembrancer: *but if either in the first, or in the second; in the institution of some, or the reminding of others, I can doe God any service; no man ought to be offended, that Sermons are not like curious* inquiries *after* New-nothings, *but* pursuances *of* Old truths. *However, I have already many*

many faire earneſts that your Lordſhip will bee pleaſed with this tender of my ſervice, and expreſſion of my great and deareſt obligations, which you daily renew or continue upon,

My nobleſt Lord,

Your Lordſhips moſt

affectionate and moſt

obliged Servant

JEREMY TAYLOR.

Jeremy Taylor

my nobleſt Lord

your Lordſhips moſt

obliged Sowent

Jeremy Taylor

Titles of the Sermons, their Order, Number, and Texts.

Sermon 1. 2. 3. Dooms-day Book; or, Christs Advent to Judgement. *Folio* 1. 15. 30.

2 Cor. 5. 10.

For we must all appear before the Judgement seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Sermon 4. 5. 6. The Return of Prayers; or, The conditions of a Prevailing Prayer. *fol.* 44. 57. 69.

Joh. 9. 31.

Now we know that God heareth not sinners, but if any man be a worshipper of God and doth his will, him he heareth.

Sermon 7. 8. 9. Of Godly Fear, &c. *fol.* 83. 95. 114.

Heb. 12. part of the 28th. & 29th. vers.

Let us have grace whereby we may serve God with reverence and godly fear. For our God is a consuming Fire.

Sermon 10. 11. The Flesh and the Spirit. *fol.* 125. 139.

Matt. 26. 41. latter part.

The Spirit indeed is willing, but the Flesh is weak.

Sermon 12. 13. 14. Of Lukewarmnesse and Zeal; or, Spiritual Terrour. *fol.* 152. 164. 179.

Jer. 48. 10. first part.

Cursed be he that doth the work of the Lord deceitfully.

Sermon 15. 16. The House of Feasting; or, The Epicures Measures. *fol.* 191. 204.

1 Cor. 15. 32. last part.

Let us eat and drink, for to morrow we die.

Sermon

Sermon 17. 18. The Marriage Ring; or, The Myſteriouſneſſe and Duties of Marriage. *fol.* 219. 232.

Epheſ. 5. 32, 33.

This is a great myſterie; But I ſpeak concerning Chriſt and the Church. Nevertheleſſe, let every one of you in particular ſo love his Wife even as himſelfe, and the Wife ſee that ſhe reverence her Husband.

Sermon 19. 20. 21. Apples of *Sodome*; or, The Fruits of Sin. *fol.* 245. 260. 273.

Rom. 6. 21.

What fruit had ye then in thoſe things whereof ye are now aſhamed? For the end of thoſe things is death.

Sermon 22. 23. 24. 25. The good and evill Tongue. Of Slander and Flattery. The Duties of the Tongue. *fol.* 286. 298. 311. 323.

Epheſ. 4. 25.

Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace unto the hearers.

Serm.

Titles of the 28 Sermons, their Order, Numbers and Texts.

Being the second Volume.

Sermon 1,2. Of the Spirit of Grace. *Fol.* 1.12.

Rom. 8. ver. 9,10.

*But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. * And if Christ be in you, the body is dead because of sin, but the Spirit is life, because of righteousness.*

Sermon 3,4. The descending and entailed curse cut off, *fol.* 24.40.

Exodus 20 part of the 5. verse.

I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me.

6. And shewing mercy unto thousands of them that love me, and keep my commandments.

Sermon 5,6. The invalidity of a late, or death-bed repentance, *fol.* 52.66.

Jerem. 13.16.

Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains: and while ye look for light (or, lest while ye look for light) *he shall turn it into the shadow of death and make it grosse darkenesse.*

Sermon 7,8. The deceitfulness of the heart, *fol.* 80.92.

Jeremiah 17.9.

The heat is deceitful above all things, and desperately wicked; who can know it?

Sermon 9,10,11. The faith and patience of the Saints; Or, the righteous cause oppressed. *fol.* 104.119.133.

1 Pet. 4. 17.

For the time is come that judgement must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God?

18. *And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?*

Sermon 12,13. The mercy of the Divine judgements; or, Gods method in curing sinners, *fol.* 146.159.

Romans 2.4.

Despisest thou the riches of his goodnesse, and forbearance and long-suffering, not knowing that the goodnesse of God leadeth thee to repentance?

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Sermon 14,15. Of growth in grace, with its proper instruments and signs. *fol.* 172.173.

2 Pet. 3. 18.

But grow in grace, and in the knowledge of the Lord Jesus Christ, to whom be glory both now and for ever. Amen.

Sermon 16,17. Of growth in sin, or the several states and degrees of sinners, with the manner how they are to be treated. *fol.* 197.210.

Jude Epist. ver. 22,23.

*And of some have compassion, making a difference: * And others save with fear, pulling them out of the fire.*

Sermon 18,19. The foolish exchange. *fol.* 224.237.

Matth. 16. ver. 26.

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

Sermon 20,21,22. The Serpent and the Dove; or, a discourse of Christian Prudence. *fol.* 251.263.274.

Matth. 10. latter part of ver. 16.

Be ye therefore wise as serpents, and harmlesse as doves.

Sermon 23,24. Of Christian simplicity. 289.301.

Matth 10. latter part of verse 16.

And harmless as Doves.

Sermon 25,26,27. The miracles of the Divine Mercy. *fol.* 313. 317.340.

Psal. 86.5.

For thou Lord art good and ready to forgive, and plenteous in mercy to all them that call upon thee.

A Funeral Sermon preached at the Obsequies of the Right Honorable the Countess of *Carbery*. *fol.* 357.

2 Sam. 14.14.

For we must needs dye, and are as water spilt on the ground which cannot be gathered up again: neither doth God respect any person: yet doth he devise means that his banished be not expelled from him.

A Discourse of the Divine Institution, necessity, sacredness, and separation of the Office Ministerial.

Sermon I.

Advent sunday.

Sermon, I.

ADVENT SUNDAY.

DOOMS-DAY BOOK:

OR,

CHRIST'S Advent to Judgement.

2 Cor. 5. 10.

For we must all appear before the Judgment seat of CHRIST, *that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*

A VErtue and Vice are so essentially distinguished, and the distinction is so necessary to be observed in order to the well being of men, in private, and in societies, that to divide them in themselves, and to separate them by sufficient notices, and to distinguish them by rewards, hath been designed by all Laws, by the sayings of wise men, by the order of things, by their proportions to good or evill; and the expectations of men have been fram'd accordingly; that Vertue may have a proper seat in the will and in the affections, and may become
B amiable by its own excellency and its appendant blessing; and that Vice may be as naturall an enemy to a man as a Wolf to the Lamb, and as darkness to light; destructive of its being, and a contradiction of its nature. But it is not enough that all the world hath armed it self against Vice, and by all that is wise and sober amongst men, hath taken the part of Vertue, adorning it

with glorious appellatives, encouraging it by rewards, entertaining it with sweetnesses, and commanding it by edicts, fortifying it with defensatives, and twining with it in all artificiall compliances; all this is short of mans necessity; for this will in all modest men secure their actions in Theatres, and High-wayes, in Markets, and Churches, before the eye of Judges, and in the society of Witnesses. But the actions of closets and chambers, the designs and thoughts of men, their discourses in dark places, and the actions of retirements and of the night, are left indifferent to Vertue or to Vice; and of these, as man can take no cognisance, so he can make no coercitive; and therefore above one half of humane actions is by the Laws of man left unregarded, and unprovided for: and besides this, there are some men who are bigger then Lawes, and some are bigger then Judges, and some Judges have lessened themselves by fear and cowardize, by bribery and flattery, by iniquity and complyance; and where they have not, yet they have notices but of few causes; and there are some sins so popular and universall, that to punish them is either impossible or intolerable; and to question such, would betray the weaknesse of the publick rods and axes, and represent the sinner to be stronger then the power that is appointed to be his bridle; and after all this, we finde sinners so prosperous, that they escape, so potent, that they fear not, and sin is made safe when it growes great,

——Facere omnia savè
Non impunè licet, nisi dum facis——

and innocence is oppressed, and the poor cry, and he hath no helper; and he is oppressed, and he wants a Patron: and for these and many other concurrent causes, if you reckon all the causes that come before all the Judicatories of the world, though the litigious are too many, and the matters of *instance* are intricate and numerous, yet the personall and criminall are so few, that of 20000 sins that cry aloud to God for vengeance, scarce two are noted by the publick eye and chastis'd by the hand of Justice; it must follow from hence, that it is but reasonable for the interest of vertue and the necessities of the world, that the private should be judg'd, and vertue should be tyed upon the spirit, and the poor should be relieved, and the oppressed should appeal, and the noise of Widows should be heard, and the Saints should stand upright, and the Cause that was ill judged should be judged over again, and Tyrants should be call'd to account, and our thoughts should be examined, and our secret actions view'd on all sides, and the infinite number of sins which escape here should not escape finally; and therefore God hath so ordained it, that there shall be a day of doom wherein all that are let alone by men shall be question'd

A question'd by God, and every word and every action shall receive its just recompence of reward. *For we must all appear before the Judgement seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad.* Τὰ ἴδια τῦ σώμα]Ο, so it is in the best copies, not τῦ διὰ, *The things done in the body*, so we commonly read it; *the things proper or due to the body*; so the expression is more apt and proper; for not only what is done διὰ σώμα]Ο *by the body*, but even the acts of abstracted understanding and volition, the acts of reflexion and choice, acts of self-love and admiration, and what ever else B can be supposed the proper and peculiar act of the soul or of the spirit, is to be accounted for at the day of Judgement: and even *these* may be called ἴδια τῦ σώμα]Ο, because these are the acts of the man in the state of conjunction with the body. The words have in them no other difficulty or variety, but contain a great truth of the biggest interest, and one of the most materiall constitutive Articles of the whole Religion, and the greatest endearment of our duty in the whole world. Things are so ordered by the great Lord of all the creatures, that whatsoever we do or suffer shall be call'd to account, and this account shall be exact, C and the sentence shall be just, and the reward shall be great; all the evils of the world shall be amended, and the injustices shall be repaid, and the divine Providence shall be vindicated, and Vertue and Vice shall for ever be remark'd by their separate dwellings and rewards.

This is that which the Apostle in the next verse cals *the terror of the Lord*; *it is his terror*, because himself shall appear in his dresse of Majesty and robes of Justice, and *it is his terror*, because it is of all the things in the World the most formidable in it self, and it is most fearfull to us: where shall be acted the interest and finall sentence of D eternity; and because it is so intended, I shall all the way represent it as *the Lords terror*, that we may be afraid of sin, for the destruction of which *this terror* is intended. 1. Therefore we will consider 1. the persons that are to be judged, with the circumstances of our advantages or our sorrowes: [*We must all appear.*] 2. The Judge 2. and his Judgement seat: [*before the Judgment seat of Christ.*] 3. The sentence that they are to receive; *the things due to the body, good or bad*; according as we now please, but then cannot alter. 3. Every one of these are dressed with circumstances of affliction and afrightment to those to whom such terrors shall appertain as a portion of their inheritance. E

1. The persons who are to be judged: even you, and I, and all the world: Kings and Priests, Nobles and Learned, the Crafty and the Easie, the Wise and the Foolish, the Rich and the Poor, the prevailing Tyrant and the oppressed Party shall all appear to receive ther Symbol; and this is so farre from abating any thing

SERM. I.

SERM. I.

of its terror and our dear concernment, that it much increases it: for although concerning Precepts and Discourses we are apt to neglect in particular what is recommended in generall, and in incidencies of Mortality and sad events the singularity of the chance heightens the apprehension of the evill; yet it is so by accident and only in regard of our imperfection; it being an effect of self-love or some little creeping envie which adheres too often to the infortunate and miserable; or else because the sorrow is apt to increase by being apprehended to be a rare case and a singular unworthinesse in him who is afflicted, otherwise then is common to the sons of men, companions of his sin, and brethren of his nature, and partners of his usuall accidents; yet in finall and extreme events the multitude of sufferers does not lessen but increase the sufferings; and when *the first day of Judgement* happen'd, that (I mean) of the universall deluge of waters upon the old World, the calamity swell'd like the floud, and every man saw his friend perish, and the neighbours of his dwelling, and the relatives of his house, and the sharers of his joyes, and yesterdaies bride, and the new born heir, the Priest of the Family, and the honour of the Kindred, all dying or dead, drench'd in water and the divine vengeance; and then they had no place to flee unto, no man cared for their souls; they had none to goe unto for counsell, no sanctuary high enough to keep them from the vengeance that rain'd down from heaven: and so it shall be at the day of Judgement, when that world and this and all that shall be born hereafter, shall passe through the same Red sea, and be all baptized with the same fire, and be involv'd in the same cloud, in which shall be thunderings and terrors infinite; every Mans fear shall be increased by his neighbours shrieks, and the amazement that all the world shall be in, shall unite as the sparks of a raging furnace into a globe of fire, and roul upon its own principle, and increase by direct appearances, and intolerable reflexions. He that stands in a Church-yard in the time of a great plague, and hears the Passing-bell perpetually telling the sad stories of death, and sees crowds of infected bodies pressing to their Graves, and others sick and tremulous, and Death dress'd up in all the images of sorrow round about him, is not supported in his spirit by the variety of his sorrow: and at Dooms-day, when the terrors are universall, besides that it is in it self so much greater because it can affright the whole world, it is also made greater by communication and a sorrowfull influence; Grief being then strongly infectious: when there is no variety of state but an intire Kingdome of fear; and amazement is the King of all our passions, and all the world its subjects: and that shrieke must needs be terrible, when millions of Men and Women at the same instant shall fearfully cry out, and the noise shall mingle with the Trum-

A Trumpet of the Archangell, with the thunders of the dying and groaning heavens, and the crack of the dissolving world, when the whole fabrick of nature shall shake into dissolution and eternall ashes. But this generall consideration may be hightned with four or five circumstances.

1. Consider what an infinite multitude of Angels and Men and Women shall then appear; it is a huge assembly when the Men of one Kingdome, the Men of one Age in a single Province are gathered togother into heaps and confusion of disorder; But then all Kingdomes of all ages, all the Armies that ever
B mustered, all that World that *Augustus Cæsar* taxed, all those hundreds of Millions that were slain in all the *Roman* Wars from *Numa*'s time till *Italy* was broken into Principalities and small *Exarchats*, all these, and all that can come into numbers, and that did descend from the loins of *Adam*, shall at once be represented; to which account if we adde the Armies of Heaven, the nine orders of blessed Spirits, and the infinite numbers in every order, we may suppose the numbers fit to expresse the Majesty of that God, and the terror of that Judge, who is the Lord and Father of all that unimaginable multitude. *Erit terror ingens tot simul* *Florus.*
C *tantorúmque populorum.*

2. In this great multitude we shall meet all those who by their example and their holy precepts have like tapers enkindled with a beam of the Sun of righteousnesse enlightned us, and taught us to walk in the paths of justice. There we shall see all those good men whom God sent to preach to us, and recall us from humane follies and inhumane practises: and when we espie the good man that chid us for our last drunkennesse or adulteries, it shall then also be remembred how we mocked at counsell, and were civilly modest at the reproof, but laugh'd when the man was gone, and
D accepted it for a religious complement, and took our leaves and went and did the same again. But then things shall put on another face, and what we smil'd at here, and slighted fondly, shall then be the greatest terror in the world; Men shall feel that they once laugh'd at their own destruction, and rejected health when it was offered by a man of God upon no other condition, but that they would be wise, and not be in love with death. Then they shall perceive, that if they had obeyed an easie and a sober counsell, they had been partners of the same felicity which they see so illustrious upon the heads of those Preachers *whose*
E *work is with the Lord*, and who by their life and Doctrine endeavoured to snatch the Soul of their friend or relatives from an intolerable misery. But he that sees a crown put upon their heads that give good counsell, and preach holy and severe Sermons with designs of charity and piety, will also then perceive that God did not send Preachers for nothing, on trifling errands and without

SERM. I.

regard: but that work which he crowns in them he purposed should be effective to us, perswasive to the understanding, and active upon our consciences. Good Preachers by their Doctrine, and all good men by their lives are the accusers of the disobedient, and they shall rise up from their seats, and judge and condemn the follies of those who thought their piety to be want of courage, and their discourses pedanticall, and their reproofs the Priests trade, but of no signification, because they prefer'd moments before eternity. A

3. There in that great assembly shall be seen all those Converts who upon easier terms, and fewer miracles, and a lesse experience, and a younger grace, and a seldomer Preaching, and more unlikely circumstances have suffered the work of God to prosper upon their spirits, and have been obedient to the heavenly calling. There shall stand the men of *Nineveh*, and they *shall stand upright in Judgement*, for they at the preaching of one man in a lesse space then forty dayes *returned unto the Lord their God*; but we have heard him call all our lives, and *like the deaf Adder stopt our ears against the voice* of Gods servants, *charme they never so wisely*. There shall appear the men of *Capernaum*, and the *Queen of the South*, and the *Men of Berea*, and the first fruits of the Christian Church, and the holy Martyrs, and shall proclaim to all the world that it was not impossible to do the work of Grace in the midst of all our weaknesses, and accidentall disadvantages: and that *the obedience of Faith*, and *the labour of Love*, and the contentions of chastity, and the severities of temperance and self-deniall, are not such insuperable mountains, but that an honest and a sober person may perform them in acceptable degrees, if he have but a ready ear, and a willing minde, and an honest heart: and this seen of honest persons shall make the Divine Judgement upon sinners more reasonable and apparently just; in passing upon them the horrible sentence; for why cannot we as well serve God in peace as others served him in war? why cannot we love him as well when he treats us sweetly and gives us health and plenty, honours or fair fortunes, reputation or contentednesse, quietnesse and peace, as others did upon gibbets and under axes, in the hands of tormentors, and in hard wildernesses, in nakednesse and poverty, in the midst of all evill things and all sad discomforts? Concerning this no answer can be made. B C D

4. But there is a worse sight then this yet, which in that great assembly shall distract our sight and amaze our spirits. There men shall meet the partners of their sins, and them that drank the round when they crown'd their heads with folly and forgetfulnesse, and their cups with wine and noises. There shall ye see that poor perishing soul whom thou didst tempt to adultery and wantonnesse, to drunkennesse or perjury, to rebellion or an evill E

A evill interest, by power or craft, by witty discourses or deep dissembling, by scandall or a snare, by evill example or pernicious counsell, by malice or unwarinesse; and when all this is summ'd up, and from the variety of its particulars is drawn into an uneasie load and a formidable summe, possibly we may finde sights enough to scare all our confidences, and arguments enough to presse our evill souls into the sorrowes of a most intolerable death. For however we make now but light accounts and evill proportions concerning it, yet it will be a fearfull circumstance of appearing, to see one, or two, or ten, or twenty accursed souls
B despairing, miserable, infinitely miserable, roaring and blaspheming, and fearfully cursing thee as the cause of its eternall sorrowes. Thy lust betray'd and rifled her weak unguarded innocence; thy example made thy servant confident to lye, or to be perjur'd; thy society brought a third into intemperance and the disguises of a beast; and when thou seest that soul with whom thou didst sin drag'd into hell, well maist thou fear to drink the dregs of thy intolerable potion; And most certainly it is the greatest of evils to destroy a soul for whom the Lord Jesus dyed, and to undoe that grace which our Lord purchased with so much sweat
C and bloud, pains and a mighty charity. And because very many sins, are sins of society and confederation; such are fornication, drunkennesse, bribery, simony, rebellion, schisme, and many others; it is a hard and a weighty consideration what shall become of any one of us who have tempted our Brother or Sister to sin and death: for though God hath spar'd our life, and they are dead and their debt-books are sealed up till the day of account, yet the mischief of our sin is gone before us, and it is like a murther, but more execrable, the soul is dead in trespasses and sins, and sealed up to an eternall sorrow, and thou shalt see at Dooms-
D day what damnable uncharitableness thou hast done. That soul that cryes to those rocks to cover her, if it had not been for thy perpetuall temptations, might have followed the Lamb in a white robe; and that poor man that is cloathed with shame and flames of fire, would have shin'd in glory, but that thou didst force him to be partner of thy baseness. And who shall pay for this losse? a soul is lost by thy means; thou hast defeated the holy purposes of the Lord's bitter passion by thy impurities; and what shall happen to thee by whom thy Brother dies eternally? Of all the considerations that concern this part of the horrors of
E Dooms-day nothing can be more formidable then this, to such whom it does concern: and truly it concerns so many, and amongst so many, perhaps some persons are so tender, that it might affright their hopes and discompose their industries and spritefull labours of repentance; but that our most mercifull Lord hath in the midst of all the fearfull circumstances of his second coming

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ing interwoven this one comfort relating to this, which to my A
ſenſe ſeems the moſt fearfull and killing circumſtance: Two ſhall
be grinding at one mill; the one ſhall be taken, and the other left.
Two ſhall be in a bed; the one ſhall be taken, and the other left;
that is, thoſe who are confederate in the ſame fortunes, and in-
tereſts, and actions, may yet have a different ſentence: for an ear-
ly and an active repentance will waſh off this account, and put
it upon the tables of the Croſſe; and though it ought to make
us diligent and carefull, charitable and penitent, hugely penitent,
even ſo long as we live, yet when we ſhall appear together, there
is a mercy that ſhall there ſeparate us, who ſometimes had blen- B
ded each other in a common crime. Bleſſed be the mercies of
of God, who hath ſo carefully provided a fruitfull ſhower of grace
to refreſh the miſeries and dangers of the greateſt part of man-
kind. *Thomas Aquinas* was uſed to beg of God that he might
never be tempted from his low fortune to Prelacies and dignities
Eccleſiaſticall; and that his minde might never be diſcompoſed
or polluted with the love of any creature; and that he might by
ſome inſtrument or other underſtand the ſtate of his deceaſed
Brother; and the ſtory ſayes, that he was heard in all: In him
it was a great curioſity, or the paſſion and impertinencies of a C
uſeleſſe charity to ſearch after him, unleſſe he had ſome other
perſonall concernment, then his relation of kindred. But truly, it
would concern very many to be ſolicitous concerning the event
of thoſe ſouls with whom we have mingled death and ſin; for
many of thoſe ſentences which have paſſed and decreed concer-
ning our departed relatives, will concern us dearly, and we are
bound in the ſame bundles, and ſhall be thrown into the ſame
fires, unleſſe we repent for our own ſins, and double our ſorrows
for their damnation.

5. We may conſider that this infinite multitude of men and D
women, Angels and Devils, is not ineffective as a number in
Pythagoras Tables, but muſt needs have influence upon every ſpi-
rit that ſhall there appear. For the tranſactions of that court are
not like Orations ſpoken by a *Grecian* Orator in the circles of his
people, heard by them that croud neareſt him, or that ſound li-
mited by the circles of aire, or the incloſure of a wall; but eve-
ry thing is repreſented to every perſon, and then let it be con-
ſidered, when thy ſhame and ſecret turpitude, thy midnight re-
vels and ſecret hypocriſies, thy luſtfull thoughts, and treache-
rous deſignes, thy falſhood to God and ſtartings from thy holy E
promiſes, thy follies and impieties ſhall be laid open before all the
world, and that then ſhall be ſpoken by the trumpet of an Arch-
angell upon the houſe top, the higheſt battlements of Heaven, all
thoſe filthy words and lewd circumſtances which thou didſt act
ſecretly, thou wilt find that thou wilt have reaſon ſtrangely to
be

A be ashamed. All the wise men in the world shall know how vile thou hast been: and then consider; with what confusion of face wouldst thou stand in the presence of a good man and a severe, if peradventure he should suddenly draw thy curtain, and finde thee in the sins of shame and lust; it must be infinitely more, when God and all the Angels of heaven and earth, all his holy myriads, and all his redeemed Saints shall stare and wonder at thy impurities and follies. I have read a story that a young Gentleman being passionately by his mother dissuaded from entring into the severe courses of a religious and single life, broke from
B her importunity by saying, *Volo servare animam meam, I am resolved by all means to save my soul.* But when he had undertaken a rule with passion, he performed it carelesly and remisly, and was but lukewarm in his Religion, and quickly proceeded to a melancholy and wearied spirit, and from thence to a sicknesse and the neighbourhood of death; but falling into an agony and a phantastick vision, dream'd that he saw himself summon'd before Gods angry throne, and from thence hurryed into a place of torments, where espying his Mother, full of scorn she upbraided him with his former answer, and asked him, *Why he*
C *did not save his soul, by all means*, according as he undertook. But when the sick man awaked and recovered, he made his words good indeed, and prayed frequently, and fasted severely, and laboured humbly, and conversed charitably, and mortified himself severely, and refused such secular solaces which other good men received to refresh and sustain their infirmities, and gave no other account to them that asked him but this: If I could not in my extasie or dream endure my Mothers upbraiding my follies and weak Religion, how shall I be able to suffer, that God should redargue me at Dooms-day, and the Angels reproach my luke-
D warmnesse, and the Devils aggravate my sins, and all the Saints of God deride my follies and hypocrisies? The effect of that mans consideration may serve to actuate a meditation in every one of us: for we shall all be at that passe, that unlesse our shame and sorrowes be cleansed by a timely repentance, and cover'd by the Robe of Christ, we shall suffer the anger of God, the scorn of Saints and Angels, and our own shame in the generall assembly of all mankind. This argument is most considerable to them who are tender of their precious name and sensible of honour; if they rather would chuse death then a disgrace, poverty rather
E then shame, let them remember that a sinfull life will bring them to an intolerable shame at that day, when all that is excellent in heaven and earth shall be summon'd as witnesses and parties in a fearfull scrutiny. The summe is this; All that are born of *Adam* shall appear before God and his Christ, and all the innumerable companies of Angels and Devils shall be there:

and

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and the wicked shall be affrighted with every thing they see; and there they shall see those good men that taught them the waies of life, and all those evill persons whom themselves have tempted into the waies of death, and those who were converted upon easier termes, and some of these shall shame the wicked, and some shall curse them, and some shall upbraid them, and all shall amaze them, and yet this is but the ἀρχὴ ὠδίνων, the beginning of those evils which shall never end till eternity hath a period; but concerning this they must first be judged; and that's the second generall consideration, *We must appear before the Judgement seat of Christ*, and that's a new state of terrors and affrightments. Christ who is our Saviour, and is our Advocate, shall then be our Judge, and that will strangely change our confidences and all the face of things.

2. That's then the place and state of our appearance, *Before the Judgement seat of Christ*:] For Christ shall rise from the right hand of his Father, he shall descend towards us and ride upon a cloud, and shall make himself illustrious by a glorious Majesty, and an innumerable retinue and circumstances of terror and a mighty power: and this is that which *Origen* affirms to be the sign of the Son of Man. *Remalcus de Vaux in Harpocrate divino* affirms that all the Greek and Latine Fathers *consentientibus animis asseverant, hoc signo Crucem Christi significari*, do unanimously affirm that the representment of the Crosse, is the sign of the Son of Man spoken of *Mat.* 24. 30. And indeed they affirm it very generally, but *Origen* after his manner is singular, *hoc signum Crucis erit, cum Dominus ad judicandum venerit*, so the Church used to sing, and so it is in the Sibyls verses;

O lignum felix in quo Deus ipse pependit,
Nec te terra capit, sed cæli tecta videbis
Cum renovata Dei facies ignita micabit.

The sign of the Crosse is that sign of the Son of Man, when the Lord shall come to Judgement: and from those words of Scripture [They shall look on him whom they have pierced] it hath been freely entertain'd at the day of Judgement, Christ shall signifie his person by something that related to his passion, his crosse, or his wounds, or both. I list not to spin this curious cobweb; but *Origen*'s opinion seems to me more reasonable; and it is more agreeable to the Majesty and Power of Christ to signifie himself with proportions of his glory rather then of his humility, with effects of his being exalted into Heaven, rather then of his poverty and sorrowes upon Earth; and this is countenanced better by some Greek copies; τότε φανήσεται σημεῖον τὸ υἱὸ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ, so it is commonly read, the sign of the Son of man in Heaven, that

A that is (say they) the signe of the Son of man *imprinted upon a cloud*; but it is in others τὸ σὴ τὸ ἀνθρώπε τὸ ἐν οὐρανοῖς, the signe of the Son of man who is in the heavens; not that the signe shall bee imprinted on a cloud, or in any part of the heavens, but that hee who is now in the heavens, shall when he comes down, have a signe and signification of his own, that is, proper to him, who is there glorified, and shall return in glory; and he disparages the beauty of the Sun, who inquires for a Rule to know when the Sun shines, or the light breaks forth from its chambers of the East; and the Son of man shall need no other signification, but his
B infinite retinue, and all the Angels of God worshipping him, and sitting upon a cloud, and leading the heavenly Host, and bringing his Elect with him, and being clothed with the robes of Majesty, and trampling upon Devils, and confounding the wicked, and destroying Death: but all these great things shall be invested with such strange circumstances, and annexes of Mightynesse, and Divinity, that all the world shall confesse the glories of the Lord; and this is sufficiently signified by St. *Paul*, *We shall all be set before the throne or place of Christ's judicature; For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue*
C *shall confesse to God:* that is, at the day of Judgment, when wee are placed ready to receive our Sentence, all knees shall bow to the holy Jesus, and confesse him to be God the Lord; meaning, that our Lords presence shall be such, as to force obeysance from Angels, and Men, and Devils; and his addresse to Judgement shall sufficiently declare his Person, and his Office, and his proper glories. This is the greatest Scene of Majesty that shall be in that day, till the Sentence bee pronounced; But there goes much before this which prepares all the world to the expectation and consequent reception of this mighty Judge of Men and
D Angels.

Rom. 4. 10.

The Majesty of the Judge, and the terrors of the Judgement shall bee spoken aloud by the immediate forerunning accidents, which shall bee so great violences to the old constitutions of Nature, that it shall break her very bones, and disorder her till shee be destroyed. St. *Hierom* relates out of the *Jews* books, that their Doctors use to account 15 days of prodigie immediately before Christ's coming, and to every day assigne a wonder, any one of which, if wee should chance to see in the days of our flesh, it would affright us into the like thoughts, which the old
E world had when they saw the countreys round about them cover'd with water, and the Divine vengeance; or as those poor people neer *Adria*, and the *Mediterranean* sea, when their houses and Cities are entring into graves, and the bowells of the earth rent with convulsions and horrid tremblings. The sea (say they) shall rise 15 cubits above the highest Mountaines, and thence descend

descend into hollowneſſe, and a prodigious drought, and when they are reduc'd again to their uſuall proportions, then all the beaſts and creeping things, the monſters, and the uſuall inhabitants of the ſea ſhall be gathered together, and make fearfull noyſes to diſtract Mankind: The birds ſhall mourne and change their ſong into threnes and ſad accents, rivers of fire ſhall riſe from East to West, and the ſtars ſhall be rent into threds of light, and ſcatter like the beards of comets; Then ſhall bee fearfull earthquakes, and the rocks ſhall rend in pieces, the trees ſhall diſtill bloud, and the mountains and faireſt ſtructures ſhall returne unto their primitive duſt; the wild beaſts ſhall leave their dens and come into the companies of men, ſo that you ſhall hardly tell how to call them, *herds of Men* or *congregations of Beaſts*; Then ſhall the Graves open, and give up their dead, and thoſe which are alive in nature, and dead in fear, ſhall be forc'd from the rocks, whither they went to hide them, and from caverns of the earth, where they would fain have been concealed; becauſe their retirements are diſmantled, and their rocks are broken into wider ruptures, and admit a ſtrange light into their ſecret bowels; and the men being forc'd abroad into the theatre of mighty horrors ſhall run up and downe diſtracted and at their wits end; and then ſome ſhall die, and ſome ſhall bee changed, and by this time the Elect ſhall bee gathered together from the foure quarters of the world, and Chriſt ſhall come along with them to judgment. A B C

Theſe ſignes, although the *Jewiſh* Doctors reckon them by order and a method, concerning which they had no revelation (that appeares) nor ſufficiently credible tradition, yet for the main parts of the things themſelves, the holy Scripture records Chriſts own words, and concerning the moſt terrible of them; the ſumme of which, as Chriſt related them, and his Apoſtles recorded and explicated, is this: *The earth ſhall tremble, and the powers of the heavens ſhall bee ſhaken, the ſun ſhall bee turned into darkneſſe, and the moon into bloud*; that is, there ſhall bee ſtrange eclipſes of the Sun, and fearfull aſpects in the Moon, who when ſhe is troubled looks red like bloud; *The rocks ſhall rend, and the elements ſhall melt with fervent heat. The heavens ſhall bee rolled up like a parchment, the earth ſhall bee burned with fire, the hils ſhall be like wax, for there ſhall goe a fire before him, and a mighty tempeſt ſhall be ſtirred round about him:* D

Dies iræ, Dies illa
Solvet sêclum in favillâ,
Teſte David cum Sibyllâ. E

The Trumpet of God ſhall ſound, and the voice of the Archangell, that is, of him who is the Prince of all that great army of

A of Spirits, which shall then attend their Lord, and wait upon and illustrate his glory; and this also is part of that which is called *the signe of the Son of Man*, for the fulfilling of all these prædictions, and *the preaching the Gospel to all Nations*, and the Conversion of the *Jews*, and these prodigies, and the Addresse of Majesty make up that signe. The notice of which things some way or other came to the very Heathen themselves, who were alarum'd into caution and sobriety by these dreadfull remembrances:

B
——Sic cum compage solutâ
Sæcula tot mundi suprema cægerit hora
Antiquum repetens, iterum chaos, omnia mistis
Sidera sideribus concurrent: ignea pontum
Astra petent, tellus extendere littora nolet,
Excutietq; fretum; fratri contraria Phœbe
Ibit——Totaq; discors
Machina divulsi turbabit fœdera Mundi. Lucan. l. 1.

C Which things when they are come to passe, it will be no wonder if mens hearts shall faile them for feare, and their wits bee lost with guilt, and their fond hopes destroyed by prodigie and amazement; but it will bee an extreme wonder, if the consideration and certain expectation of these things shall not awake our sleeping spirits, and raise us from the death of Sin, and the baseneſſe of vice and dishonorable actions, to live *soberly* and *temperately*, *chastly* and *justly*, *humbly* and *obediently*, that is, like persons that believe all this, and such who are not mad men or fools, but will order their actions according to these notices. For if they doe not believe these things, where is their Faith? If they
D doe believe them, and sin on, and doe as if there were no such thing to come to passe, where is their Prudence, and what is their hopes, and where their Charity? how doe they differ from beasts, save that they are more foolish? for beasts goe on and consider not, because they cannot; but we can consider, and will not; we know that strange terrors shall affright us all, and strange deaths and torments shall seise upon the wicked, and that we cannot escape, and the rocks themselves will not bee able to hide us from the fears of those prodigies which shall come before the day of Judgement; and that the mountains (though when they
E are broken in pieces we call upon them to fall upon us) shall not be able to secure us one minute from the present vengeance; and yet we proceed with confidence or careleſneſſe, and consider not that there is no greater folly in the world, then for a man to neglect his greatest interest, and to die for trifles and little regards, and to become miserable for such interests which are not

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excuſable in a Childe. He that is youngeſt hath not long to live : Hee that is thirty, forty, or fifty yeares old, hath ſpent moſt of his life, and his dream is almoſt done, and in a very few moneths hee muſt be caſt into his eternall portion; that is, hee muſt be in an unalterable condition, his finall Sentence ſhall paſſe according as hee ſhall then bee found : and that will be an intolerable condition, when he ſhall have reaſon to cry out in the bitterneſſe of his ſoule, Eternall woe is to mee, who refus'd to conſider when I might have been ſaved and ſecured from this intolerable calamity. But I muſt deſcend to conſider the particulars and circumſtances of the great conſideration, *Chriſt ſhall be our Judge at Doomes-day.* A B

Serm.

SERMON, II.

Part II.

1. IF we consider the person of the Judge, we first perceive that he is interested in the injury of the crimes he is to sentence. *Videbunt quem crucifixerunt*, and *they shal look on him whom they have pierced.* It was for thy sins that the Judge did suffer such unspeakable pains as were enough to reconcile all the world to God: The summe and spirit of which pains could not be better understood then by the consequence of his own words, *My God, my God, why hast thou forsaken me?* meaning, that he felt such horrible, pure, unmingled sorrowes, that although his humane nature was personally united to the Godhead, yet at that instant he felt no comfortable emanations by sensible perception from the Divinity, but he was so drenched in sorrow, that the Godhead seemed to have forsaken him. Beyond this, nothing can be added: but then, that thou hast for thy own particular made all this in vain and ineffective, that Christ thy Lord and Judge should be tormented for nothing, that thou wouldst not accept felicity and pardon when he purchased them at so dear a price, must needs be an infinite condemnation to such persons. How shalt thou look upon him that fainted and dyed for love of thee, and thou didst scorn his miraculous mercies? How shall we dare to behold that holy face that brought salvation to us, and we turned away and fell in love with death, and kissed deformity and sins? and yet in the beholding that face consists much of the glories of eternity. All the pains and passions, the sorrowes and the groans, the humility and poverty, the labours and the watchings, the Prayers and the Sermons, the miracles and the prophecies, the whip and the nails, the death and the buriall, the shame and the smart, the Crosse and the grave of Jesus shall be laid upon thy score, if thou hast refused the mercies and design of all their holy ends and purposes. And if we remember what a calamity that was which broke the Jewish Nation in pieces, when Christ came to judge them for their murdering him who was their King and the Prince of life, and consider that this was but a dark image of the terrors of the day of Judgement, we may then apprehend that there is some

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ſtrange unſpeakable evill that attends them that are guilty of this death, and of ſo much evill to their Lord. Now it is certain if thou wilt not be ſaved by his death, you are guilty of his death; if thou wilt not ſuffer him to ſave thee, thou art guilty of deſtroying him; and then let it be conſidered what is to be expected from that Judge before whom you ſtand as his murtherer and betrayer. * But this is but half of this conſideration.

2. Chriſt may be *crucified again*, and upon a new account *put to an open ſhame*. For after that Chriſt had done all this by the direct actions of his Prieſtly Office, of ſacrificing himſelf for us, he hath alſo done very many things for us which are alſo the fruits of his firſt love and proſecutions of our redemption. I will not inſtance in the ſtrange arts of mercy that our Lord uſes to bring us to live holy lives; But I conſider, that things are ſo ordered, and ſo great a value ſet upon our ſouls ſince they are the images of God, and redeemed by the Bloud of the holy Lamb, that the ſalvation of our ſouls is reckoned as a part of Chriſts reward, a part of the glorification of his humanity. Every ſinner that repents cauſes joy to Chriſt, and the joy is ſo great that it runs over and wets the fair brows and beauteous locks of Cherubims and Seraphims, and all the Angels have a part of that banquet; Then it is that our bleſſed Lord feels the fruits of his holy death, the acceptation of his holy ſacrifice, the graciouſneſſe of his perſon, the return of his prayers. For all that Chriſt did or ſuffer'd, and all that he now does as a Prieſt in heaven, is to glorifie his Father by bringing ſouls to God: For this it was that he was born and dyed, that he deſcended from heaven to earth, from life to death, from the croſſe to the grave; this was the purpoſe of his reſurrection and aſcenſion, of the end and deſign of all the miracles and graces of God manifeſted to all the world by him; and now what man is ſo vile, ſuch a malicious fool, that will refuſe to bring joy to his Lord by doing himſelf the greateſt good in the world? They who refuſe to do this, are ſaid to *crucifie the Lord of life again, and put him to an open ſhame*: that is, they, as much as in them lies, bring Chriſt from his glorious joyes to the labours of his life, and the ſhame of his death; they advance his enemies, and refuſe to advance the Kingdome of their Lord; they put themſelves in that ſtate in which they were when Chriſt came to dye for them; and now that he is in a ſtate that he may rejoyce over them, (for he hath done all his ſhare towards it) every wicked man takes his head from the bleſſing, and rather chuſes that the Devill ſhould rejoyce in his deſtruction, then that his Lord ſhould triumph in his felicity. And now upon the ſuppoſition of theſe premiſes, we may imagine that it will be an infinite amazement to meet that Lord to be our Judge whoſe perſon we have murdered, whoſe honour we have diſparaged, whoſe purpoſes we have deſtroyed, whoſe joyes we have leſſened, whoſe paſſion

A passion we have made ineffectuall, and whose love we have trampled under our profane and impious feet.

3. But there is yet a third part of this consideration. As it will be inquir'd at the day of Judgement concerning the dishonours to the person of Christ, so also concerning the profession and institution of Christ, and concerning his poor Members; for by these also we make sad reflexions upon our Lord. Every man that lives wickedly disgraces the religion and institution of Jesus, he discourages strangers from entring into it, he weakens the hands of them that are in already, and makes that the adversaries speak
B reproachfully of the Name of Christ; but although it is certain our Lord and Judge will deeply resent all these things, yet there is one thing which he takes more tenderly, and that is, the uncharitableness of men towards his poor: It shall then be upbraided to them by the Judge, that himself was hungry and they refused to give meat to him that gave them his body and heart-bloud, to feed them and quench their thirst; that they denyed a robe to cover his nakedness, and yet he would have cloathed their souls with the robe of his righteousness, lest their souls should be found naked in the day of the Lords visitation; and all this unkindness
C is nothing but that evill men were uncharitable to their Brethren, they would not feed the hungry, nor give drink to the thirsty, nor cloath the naked, nor relieve their Brothers needs, nor forgive his follies, nor cover their shame, nor turn their eyes from delighting in their affronts and evill accidents; this is it which our Lord will take so tenderly, that his Brethren for whom he died, who suck'd the paps of his Mother, that fed on his Body and are nourished with his Bloud, whom he hath lodg'd in his heart and entertains in his bosome, the partners of his Spirit and co-heirs of his inheritance, that these should be deny'd relief and suffered to go away
D ashamed, and unpitied; this our blessed Lord will take so ill, that all those who are guilty of this unkindness, have no reason to expect the favour of the Court.

4. To this if we adde the almightiness of the Judge, his infinite wisdome and knowledge of all causes, and all persons, and all circumstances, that he is infinitely just, inflexibly angry, and impartiall in his sentence, there can be nothing added either to the greatness or the requisites of a terrible and an Almighty Judge. For who can resist him who is Almighty? Who can evade his scrutiny that knows all things? Who can hope for pity of him that is inflexible? Who can
E think to be exempted when the Judge is righteous and impartial? But in all these annexes of the great Judge, that which I shal now remark, is that indeed which hath terror in it, and that is, the severity of our Lord. For then is the day of vengeance and recompenses, and no mercy at all shall be shewed, but to them that are the sons of mercy; for the other, their portion is such as can be expected from these premises.

SERM. II.

1. If we remember the instances of Gods severity in this life, in the daies of mercy and repentance, in those dayes when Judgement waits upon Mercy, and receives lawes by the rules and measures of pardon, and that for all the rare streams of loving kindnesse issuing out of Paradise and refreshing all our fields with a moisture more fruitfull then the flouds of *Nilus*, still there are mingled some stormes and violences, some fearfull instances of the Divine Justice, we may more readily expect it will be worse, infinitely worse at that day, when Judgement shall ride in triumph, and Mercy shall be the accuser of the wicked. But so we read, and are commanded to remember, because they are written for our example, that God destroyed at once five cities of the plain, and all the country; and *Sodome* and her sisters are *set forth for an example, suffering the vengeance of eternall fire.* Fearfull it was when God destroyed at once 23000 for fornication, and an exterminating Angell in one night killed 185000 of the *Assyrians*, and the first born of all the families of *Egypt*, and for the sin of *David* in numbring the people threescore and ten thousand of the people dyed, and God sent ten tribes into captivity and eternall oblivion and indistinction from a common people for their idolatry. Did not God strike *Corah* and his company with fire from Heaven? and the earth open'd and swallowed up the congregation of *Abiram?* And is not evill come upon all the world for one sin of *Adam?* Did not the anger of God break the nation of the *Jewes* all in pieces with judgements so great, that no nation ever suffered the like, because none ever sin'd so? And at once it was done, that God in anger destroyed all the world, and eight persons only escaped the angry Baptisme of water, and yet this world is the time of mercy; God hath open'd here his Magazines, and sent his holy Son as the great channell and fountain of it too: here he delights in mercy, and in judgement loves to remember it, and it triumphs over all his works, and God contrives instruments and accidents, chances and designs, occasions and opportunities for mercy: if therefore now the anger of God makes such terrible eruptions upon the wicked people that delight in sin, how great may we suppose that anger to be, how severe that Judgement, how terrible that vengeance, how intolerable those inflictions which God reserves for the full effusion of indignation on the great day of vengeance?

2. We may also guesse at it by this; if God upon all single instances, and in the midst of our sins, before they are come to the full, and sometimes in the beginning of an evill habit be so fierce in his anger, what can we imagine it to be, in that day when the wicked are to drink the dregs of that horrid potion, and count over all the particulars of their whole treasure of wrath? *This is the day of wrath, and God shall reveal*, or, *bring forth his righteous Judgements.* The expression is taken from *Deut.* 32. 34. *Is not this laid*

Rom. 2. 5.

A *laid up in ſtore with me, and ſealed up among my treaſures?* ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω, *I will reſtore it in the day of vengeance, for the Lord ſhall judge his people, and repent himſelf for his ſervants.* For ſo did the *Lybian* Lion that was brought up under diſcipline, and taught to endure blowes, and eat the meat of order and regular proviſion, and to ſuffer gentle uſages, and the familiarities of ſocieties; but once he brake out into his own wildneſſe, *Dedidicit pacem ſubitò feritate reverſâ*, and kil'd two *Roman* boyes; but thoſe that ſorrage in the *Lybian* mountains tread down and devour all that they meet or maſter; and when they have faſted two dayes, lay up
B an anger great as is their appetite, and bring certain death to all that can be overcome: God is pleaſed to compare himſelf to a Lion; and though in this life he hath confin'd himſelf with promiſes and gracious emanations of an infinite goodneſſe, and limits himſelf by conditions and covenants, and ſuffers himſelf to be overcome by prayers, and himſelf hath invented wayes of atonement and expiation, yet when he is provoked by our unhandſome and unworthy actions, he makes ſudden breaches, and tears ſome of us in pieces, and of others he breaks their bones or affrights their hopes and ſecular gayeties, and fils their houſe
C with mourning and Cypreſſe, and groans and death: But when this Lion of the tribe of *Judah* ſhall appear upon his own mountain, *the mountain of the Lord*, in his naturall dreſſe of Majeſty, and that Juſtice ſhall have her chain and golden fetters taken off, then Juſtice ſhall ſtrike, and Mercy *ſhall not* hold her hands; ſhe ſhall ſtrike ſore ſtrokes, and pity *ſhall not* break the blow; and God ſhall account with us by minutes, and for words, and for thoughts, and then he ſhall be *ſevere to mark what is done amiſſe*; and that Juſtice may reign intirely, God ſhall open the wicked mans treaſure, and tell the ſums, and weigh grains and ſcruples: ὥσπερ ἀγαθῶν,
D ὕτω κακῶν παρὰ τῷ θεῷ θησαυροί· ἐν ἡμέρᾳ γὰρ (φησὶν) ἐκδικήσεως ἐτοιμάζει τὰς τῶν κακῶν θησαυρὰς, ſaid *Philo* upon the place of *Deuteronomy* before quoted: As there are treaſures of good things; and God hath Crowns and Scepters in ſtore for his Saints and ſervants, and Coronets for Martyrs, and Roſaries for Virgins, and Phials full of Prayers, and bottles full of tears, and a regiſter of ſighs and penitentiall groans: ſo God hath a treaſure of wrath and fury, of ſcourges and ſcorpions, and then ſhall be produced the ſhame of luſt, and the malice of envie, and the groans of the oppreſſed, and the perſecutions of the Saints, and the cares of covetouſneſſe, and
E the troubles of ambition, and the inſolencies of traitors, and the violences of rebels, and the rage of anger, and the uneaſineſſe of impatience, and the reſtleſneſſe of unlawfull deſires; and by this time the monſters and diſeaſes will be numerous, and intolerable, when Gods heavie hand ſhall preſſe the *ſanies* and the intolerableneſſe, the obliquity and the unreaſonableneſſe, the amazement and

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and the disorder, the smart and the sorrow, the guilt and the punishment out from all our sins, and pour them into one chalice, and mingle them with an infinite wrath, and make the wicked drink off all the vengeance, and force it down their unwilling throats with the violence of Devils and accursed Spirits. A

3. We may guesse at the severity of the Judge by the lesser strokes of that Judgement which he is pleased to send upon sinners in this world, to make them afraid of the horrible pains of Doomsday: I mean the torments of an unquiet conscience, the amazement and confusions of some sins and some persons. For I have sometimes seen persons surpriz'd in a base action, and taken in the circumstances of crafty theft, and secret unjustices before their excuse was ready; They have changed their colour, their speech hath faltered, their tongue stammer'd, their eyes did wander and fix no where, till shame made them sink into their hollow eye-pits to retreat from the images and circumstances of discovery; their wits are lost, their reason useless, the whole order of their soul is discomposed, and they neither see, nor feel, nor think as they use to do, but they are broken into disorder by a stroke of damnation and a lesser stripe of hell; but then if you come to observe a guilty and a base murtherer, a condemned traytor, and see him harrassed first by an evill conscience, and then pull'd in pieces by the hangmans hooks, or broken upon sorrows and the wheel, we may then guesse (as well as we can in this life) what the pains of that day shall be to accursed souls: But those we shall consider afterwards in their proper scene; now only we are to estimate the severity of our Judge by the intolerableness of an evill conscience; if guilt will make a man despair, and despair will make a man mad, confounded and dissolved in all the regions of his senses and more noble faculties, that he shall neither feel, nor hear, nor see any thing but spectres and illusions, devils and frightfull dreams, and hear noises, and shriek fearfully, and look pale and distracted like a hopelesse man from the horrors and confusions of a lost battell upon which all his hopes did stand, then the wicked must at the day of Judgement expect strange things and fearfull, and such which now no language can expresse, and then no patience can endure. B C D

Πολλὰς δ' ὀδυρμὰς κ) γοὰς ἀναφλεῖς
Φλόγξη· Διὸς γὰς δυσπαρήγορι φρένες.

Then only it can truly be said that he is inflexible and inexorable. No prayers then can move him, no groans can cause him to pity thee: therefore pity thy self in time, that when the Judge comes thou mayest be one of the sons of everlasting mercy, to whom pity belongs as part of thine inheritance; for all else shall without any remorse (except his own) be condemned by the horrible sentence. E

4. That

A 4. That all may think themselves concerned in this consideration, let us remember that even the righteous and most innocent shall passe through a severe triall. Many of the Ancients explicated this severity by the fire of conflagration, which say they shall purifie those souls at the day of Judgement, which in this life have built upon the foundation *hay and stubble*, works of folly and false opinions, and states of imperfection. So S. *Austins* Doctrine was, *Hoc aget caminus, alios in sinistrâ separabit, alios in dextrâ quodam modo eliquabit*, The great fire at Dooms-day shall throw some into the portion of the left hand, and others shall be B purified and represented on the right: and the same is affirmed by *Origen* * and *Lactantius*; and S. *Hilary* thus expostulates, *Since we are to give account for every idle word, shall we long for the day of Judgement, in quo est nobis indefessus ille ignis cbeundus in quo subeunda sunt gravia illa expiandæ à peccatis animæ supplicia*, "*Wherein we must every one of us passe that unwearied fire in which* "*those grievous punishments for expiating the soul from sins must be* "*endured; for to such as have been baptized with the Holy Ghost it* "*remaineth that they be consummated with the fire of Judgement.* And S. *Ambrose* addes, *That if any be as* Peter *or as* John, *they are* C *baptiz'd with this fire, and he that is purged here had need to be purged there again: Illic quoque nos purificet quando dicat dominus, Intrate in requiem meam, Let him also purifie us, that every one of us being burned with that flaming sword, not burned up or consumed, we may enter into Paradise and give thanks unto the Lord who hath brought us into a place of refreshment.* This opinion of theirs is, in the main of it, very uncertain, relying upon the sense of some obscure places of Scripture, is only apt to represent the great severity of the Judge at that day, and it hath in it this only certainty, that even the most innocent person hath great need of D mercy, and he that hath the greatest cause of confidence, although he runs to no rocks to hide him, yet he runs to the protection of the Crosse, and hides himself under the shadow of the Divine mercies: and he that shall receive the absolution of the blessed sentence, shall also suffer the terrors of the day, and the fearfull circumstances of Christs coming. The effect of this consideration is this: *That if the righteous scarcely be saved, where shall the wicked and the sinner appear? Quid faciet virgula deserti, ubi concutietur cedrus Paradisi? Quid faciet agnus, cum tremit aries? Si cælum fugiat, ubi manebit terra?* said S. *Gregory*. And if S. *Paul* E whose conscience accus'd him not, yet durst not be too confident, because he was not hereby justified, but might be found faulty by the severer Judgement of his Lord; how shall we appear with all our crimes and evill habits round about us? If there be need of much mercy to the servants and friends of the Judge, then his enemies shall not be able to stand upright in Judgement.

In Psal. 103.

* *In Ierem. hom.* 13. *& in Luk. hom.* 14. *&* Lactantius *lib.* 7. *instit. c.* 21. *Hilarius in Psal.* 118. *octon.* 3. *& in Mat. can.* 2.

In Psal. 118. *serm.* 3.

5. But

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5. But the matter is still of more concernment. The Pharisees beleeved that they were innocent if they abstained from criminall actions, such as were punishable by the Judge; and many Christians think all is well with them, if they abstain from such sins as have a name in the Tables of their Lawes: But because some sins are secret and not discernible by man; others are publick, but not punished, because they are frequent and perpetuall, and without externall mischiefs in some instances, and only provocations against God; men think that in their concernments they have no place: and such are *jeering* and many instances of wantonnesse, and revelling, doing petty spites, and doggednesse, and churlishnesse, lying and pride: and beyond this, some are very like vertues; as *too much gentlenesse* and slackenesse in government, or *too great severity* and rigor of animadversions, *bitternesse* in reproof of sinners, *uncivill circumstances*, imprudent handlings of some criminals, and *Zeal*; Nay there are some vile things, which through the evill discourses and worse manners of men are passed into an artificiall and false reputation, and men are accounted *wits* for talking *Atheistically*, and *valiant* for being *murderers*, and *wise* for *deceiving* and circumventing our Brothers; and many irregularities more, for all which we are safe enough here. But when the day of Judgement comes, these shall be called to a severe account, for the Judge is *omniscient* and knows all things, and his tribunall takes cognisance of all causes, and hath a coërcitive for all, *all things are* Heb. 4. *naked and open to his eyes* (saith S. *Paul*) therefore nothing shall escape for being secret:

Ἄπιστ' ὁ μαχεὶς ᾧ ἀναείδυητος χείνος
Φύη τ' ἄδηλα———

And all prejudices being laid aside it shall be considered concerning our evill rules, and false principles; *Cum cepero tempus, ego justitias* Psal. 74. *judicabo*; when I shall receive the people, I shall judge according unto right: so we read; [When wesh all receive time, I will judge justices and judgements] so the vulgar Latin reads it; that is, *in the day of the Lord*, when time is put into his hand and time shall be no more, he shall judge concerning those judgements when men here make of things below; and the fighting man shall perceive the noises of drunkards and fools that cryed him up for daring to kill his Brother, to have been evill principles; and then it will be declared by strange effects, that wealth is not the greatest fortune; and ambition was not but an ill counsellor; and to lye for a good cause was no piety; and to do evill for the glory of God was but an ill worshipping him; and that good nature was not well imploy'd when it spent it self in vicious company, and evill compliances; and that piety was not softnesse and want of courage; and that poverty

A verty ought not to have been contemptible; and that cause that is unsuccessefull, is not therefore evill; and what is folly here, shall be wisdome there; then shall men curse their evill guides and their accursed superinduced necessities, and the evill guises of the world; and then when silence shall be found innocence, and eloquence in many instances condemned as criminall; when the poor shall reign, and Generals and Tyrants shall lye low in horrible regions; when he that lost all shall finde a treasure, and he that spoil'd him shall be found naked and spoil'd by the destroyer, then we shall finde it true, that we ought here to have done what our Judge, our blessed
B Lord shall do there, that is, take our measures of good and evill by the severities of the word of God, by the Sermons of Christ, and the four Gospels, and by the Epistles of S. *Paul*, by Justice and charity, by the Lawes of God and the lawes of wise Princes and Republicks, by the rules of Nature and the just proportions of Reason, by the examples of good men and the proverbs of wise men, by severity and the rules of Discipline: for then it shall be, that truth shall ride in triumph, and the holinesse of Christs Sermons shall be manifest to all the world; that the Word of God shall be advanced over all the discourses of men, and *Wisdome shall*
C *be justified by all her children.* Then shall be heard those words of an evill and tardy repentance, and the just rewards of folly; [*We fools thought their life madnesse*; but behold they are justified before the throne of God, and we are miserable for ever.] Here men think it strange if others will not run into the same excesse of riot; but there they will wonder how themselves should be so mad and infinitely unsafe by being strangely and inexcusably unreasonable. The summe is this; The Judge shall appear cloathed with *wisdome*, and *power*, and *justice*, and *knowledge*, and an impartiall Spirit, making no separations by the proportions of this world, but by the
D measures of God, not giving sentence by the principles of our folly and evill customes, but by the severity of his own Laws and measures of the Spirit. *Non est judicium Dei sicut hominum, God does not judge as Man judges.*

6. Now that the Judge is come thus arrayed, thus prepared, so instructed, let us next consider the circumstances of our appearing and his sentence; and first I consider that men at the day of Judgement that belong not to the portion of life, shall have three sorts of accusers, 1. Christ himself, who is their Judge. 2. Their own conscience, whom they have injured and blotted with characters
E of death and foul dishonour. 3. The Devill, their enemy, whom they served.

1. Christ shall be their accuser, not only upon the stock of those direct injuries (which I before reckoned) of crucifying the Lord of life, once and again, &c. But upon the titles of contempt and unworthinesse, of unkindnesse and ingratitude; and the accusation will

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will be nothing else but a plain representation of those artifices and assistances, those bonds and invitations, those constrainings and importunities which our dear Lord used to us to make it almost impossible to lye in sin, and necessary to be sav'd. For it will, it must needs be a fearfull exprobration of our unworthinesse, when the Judge himself shall bear witnesse against us, that the wisdome of God himself was strangely imployed in bringing us safely to felicity. I shall draw a short Scheme, which although it must needs be infinitely short of what God hath done for us, yet it will be enough to shame us. 1. * God did not only give his Son for an example, and the Son gave himself for a price for us, but both gave the holy Spirit to assist us in mighty graces, for the verifications of Faith, and the entertainments of Hope, and the increase and perseverance of Charity. 2. * God gave to us a new nature, he put another principle into us, a third part of a perfective constitution: we have the Spirit put into us, to be a part of us, as properly to produce actions of a holy life, as the soul of man in the body does produce the naturall. 3. * God hath exalted humane nature, and made it in the person of Jesus Christ, to sit above the highest seat of Angels, and *the Angels* are made *ministring spirits*, ever since their Lord became our Brother. 4. * Christ hath by a miraculous Sacrament given us his body to eat, and his bloud to drink, he made waies that we may become all one with him. 5. * He hath given us an easie religion, and hath established our future felicity upon naturall and pleasant conditions, and we are to be happy hereafter if we suffer God to make us happy here; and things are so ordered, that a man must take more pains to perish, then to be happy. 6. * God hath found out rare wayes to make our prayers acceptable, our weak petitions, the desires of our imperfect souls to prevail mightily with God; and to lay a holy violence, and an undeniable necessity upon himself; and God will deny us nothing but when we aske of him to do us ill offices, to give us poisons and dangers, and evill nourishment, and temptations; and he that hath given such mighty power to the prayers of his servants, yet will not be moved by those potent and mighty prayers to do any good man an evill turn, or to grant him one mischief; in that only God can deny us. 7. * But in all things else God hath made all the excellent things in heaven and earth to joyn towards holy and fortunate effects; for he hath appointed *an Angell to present the prayers of Saints*, Revel. 8. 3. and Christ makes intercession for us, and the holy Spirit *makes intercession for us with groans unutterable*, Rom. 8. 26. and all the holy men in the world pray for all and for every one; and God hath instructed us with Scriptures, and precedents, and collaterall and direct assistances to pray; and he incouraged us with divers excellent promises, and parables, and examples, and *teaches us what to pray and how*, and gives one promise to publique prayer, and ano-

A another to private prayer, and to both the blessing of being heard.

* Adde to this account that God did heap blessings upon us without order, infinitely, perpetually and in all instances, when we needed, and when we needed not. 8.

* He heard us when we pray'd, giving us all and giving us more then we desired; 9.

* He desired that we should aske, and yet he hath also prevented our desires; 10.

* He watch'd for us, and at his own charge sent a whole order of men whose imployment is to minister to our souls: and if all this had not been enough, he had given us more also. 11.

* He promi- 12.

B sed heaven to our obedience, a Province for a dish of water, a Kingdome for a prayer, satisfaction for desiring it, grace for receiving, and more grace for accepting and using the first. * He 13.

invited us with gracious words and perfect entertainments; * He 14.

threatned horrible things to us if we would not be happy; * He 15.

hath made strange necessities for us, making our very repentance to be a conjugation of holy actions, and holy times, and a long succession; * He hath taken away all excuses from us, he hath called 16.

us off from temptation, he bears our charges, he is alwaies beforehand with us in every act of favour, and perpetually slow in stri-

C king, and his arrowes are unfeathered, and he is so long, first in drawing his sword, and another long while in whetting it, and yet longer in lifting his hand to strike, that before the blow comes the man hath repented long, unlesse he be a fool and impudent; and then God is so glad of an excuse to lay his anger aside, that certainly if after all this we refuse life and glory, there is no more to be said; this plain story will condemn us: but the story is very much longer, and as our conscience will represent all our sins to us, so the Judge will represent all his Fathers kindnesses, as *Nathan* did to *David*, when he was to make the justice of the Di-

D vine Sentence appear against him. *Then it shall be remembred 17.

that the joyes of every daies piety would have been a greater pleasure every night, then the remembrance of every nights sin could have been in the morning; * That every night, *the trouble and* 18.

labour of the daies vertue would have been as much passed and turned to as very a nothing, as *the pleasure* of that daies sin; but that they would be infinitely distinguished by the remanent effects. Ἂν τι πρόξῃς καλὸν μετὰ πόνου, ὁ μὲν πόνος ὀίχεται, τὸ δὲ καλὸν μένει· ἂν τι ποιήσῃς αἰσχρὸν μετὰ ἡδονῆς, τὸ μὲν ἡδὺ ὀίχεται, τὸ δὲ αἰσχρὸν μένει, So *Musonius* expressed the sense of this inducement; and that this argument would

E have grown so great by that time we come to dye, that the certain pleasures, and rare confidences, and holy hopes of a death-bed would be a strange felicity to the man when he remembers he did obey, if they were compared to the fearfull expectations of a dying sinner, who feels by a formidable and afrighting remembrance that of all his sins nothing remains but the gains of a miserable

SERM. II. 19.

eternity. *The offering our selves to God every morning, and the thanksgiving to God every night, hope and fear, shame and desire, the honour of leaving a fair name behinde us, and the shame of dying like a fool, every thing indeed in the world is made to be an argument and an inducement to us to invite us to come to God and be sav'd; and therefore when this, and infinitely more shall by the Judge be exhibited in sad remembrances, there needs no other sentence, we shall condemn our selves with a hasty shame, and a fearfull confusion, to see how good God hath been to us, and how base we have been to our selves. Thus *Moses* is said to accuse the Jewes; and thus also he that does *accuse*, is said to *condemn*, as *Verres* was by *Cicero*, and *Claudia* by *Domitius* her accuser, and the world of impenitent persons by the men of *Nineveh*, and *all*, by *Christ* their Judge. I represent the horror of this circumstance to consist in this, besides the reasonableness of the Judgement, and the certainty of the condemnation, it cannot but be an argument of an intolerable despair to perishing souls, when he that was our *Advocate* all our life, shall in the day of that appearing be our *Accuser* and our *Judge*, a *party* against us, *an injur'd person in the day of his power*, and of his wrath, doing execution upon all his own foolish and malicious enemies.*

2. *Our conscience shall be our accuser*,] but this signifies but these two things; 1. that we shall be condemned for the evils that we have done, and shall then remember; God by his power wiping away the dust from the tables of our memory, and taking off the consideration and the voluntary neglect and rude shufflings of our cases of conscience. For then we shall see things as they are, the evill circumstances and the crooked intentions, the adherent unhandsomeness and the direct crimes: for all things are laid up safely, and though we draw a curtain of cobweb over them, and sew figleaves before our shame, yet God shall draw away the curtain, and forgetfulness shall be no more, because with a taper in the hand of God all the corners of our nastiness shall be discovered. And *secondly* it signifies this also, that not only the Justice of God shall be confessed by us in our own shame and condemnation, but the evill of the sentence shall be received into us, to melt our bowels and to break our heart in pieces within us, because we are the authors of our own death, and our own inhumane hands have torn our souls in pieces. Thus farre the horrors are great, and when evill men consider it, it is certain they must be afraid to dye. Even they that have liv'd well, have some sad considerations, and the tremblings of humility, and suspicion of themselves. I remember S. *Cyprian* tels of a good man who in his agony of death saw a phantasme of a noble and angelicall shape, who frowning and angry said to him, *Pati timetis, exire non vultis, Quid faciam vobis?* Ye cannot endure sickness, ye are troubled at the evils of the world,

A world, and yet you are loth to dye and to be quit of them, what shall I do to you? Although this is apt to represent every mans condition more or lesse, yet concerning persons of wicked lives, it hath in it too many sad degrees of truth; they are impatient of sorrow, and justly fearfull of death, because they know not how to comfort themselves in the evill accidents of their lives; and their conscience is too polluted to take death for sanctuary, and to hope to have amends made to their condition by the sentence of the day of Judgement. Evill and sad is their condition who cannot be contented here, nor blessed hereafter; whose life is their misery,
B and their conscience is their enemy, whose grave is their prison, and death their undoing, and the sentence of Dooms-day, the beginning of an intolerable condition.

3. The third sort of accusers, are *the Devils*; and they will do it with malicious and evill purposes; The Prince of the Devils hath διάβολος for one of his chiefest appellatives: *The accuser of the Brethren* he is by his professed malice, and imployment; and therefore God who delights that his mercy should triumph, and his goodnesse prevail over all the malice of men and Devils, hath appointed one whose office is ἐλέγχειν & ἀντιλέγοντα to reprove the ac-
C cuser, and to resist the enemy, and to be a defender of their cause who belong to God. The holy Spirit is παράκλητος a defender, the evill spirit is διάβολος the accuser, and they that in this life belong to one or the other, shall in the same proportion be treated at the day of Judgement. The Devill shall accuse *the Brethren*, that is, *the Saints and servants of God*, and shall tell concerning their follies and infirmities, the sins of their youth, and the weaknesse of their age, the imperfect grace, and the long schedule of omissions of duty, their scruples and their fears, their diffidences
D and pusillanimity, and all those things which themselves by strict examination finde themselves guilty of, and have confessed, all their shame and the matter of their sorrowes, their evill intentions and their little plots, their carnall confidences, and too fond adherences to the things of this world, their indulgence and easinesse of government, their wilder joyes and freer meals, their losse of time and their too forward and apt compliances, their trifling arrests and little peevishnesses, the mixtures of the world with the things of the Spirit, and all the incidences of humanity he will bring forth and aggravate them by the circumstance of ingratitude, and the breach of promise, and the evacuating all their ho-
E ly purposes, and breaking their resolutions, and rifling their vowes; and all these things being drawn into an intire representment, and the bils clog'd by numbers, will make the best man in the world seem foul and unhandsome, and stained with the characters of death and evill dishonour. But for these there is appointed a *defender*; The holy Spirit that maketh intercession for us, shall then

SERM. II.

also interpose, and against all these things shall oppose the passion of our blessed Lord, and upon all their defects shall cast *the robe of his righteousnesse*; and the sins of their youth shall not prevail so much as the repentance of their age; and their omissions be excused by probable intervening causes, and their little escapes shall appear single, and in disunion, because they were alwaies kept asunder by penitentiall prayers and sighings, and their seldome returns of sin by their daily watchfulnesse, and their often infirmities by the sincerity of their souls, and their scruples by their zeal, and their passions by their love, and all by the mercies of God and the sacrifice which their Judge offer'd, and the holy Spirit made effective by daily graces and assistances. These therefore infallibly go to the portion of the right hand, because the Lord our God shall answer for them. *But as for the wicked, it is not so with them*; for although the plain story of their life be to them a sad condemnation, yet what will be answered when it shall be told concerning them, that they despised Gods mercies, and feared not his angry judgements; that they regarded not his word, and loved not his excellencies; that they were not perswaded by the promises, nor afrighted by his threatnings; that they neither would accept his government, nor his blessings; that all the sad stories that ever hapned in both the worlds, (in all which himself did escape till the day of his death, and was not concerned in them save only that he was called upon by every one of them, which he ever heard or saw or was told of, to repentance, that all these) were sent to him in vain? But cannot the Accuser truly say to the Judge concerning such persons, They were thine by creation, but mine by their own choice: Thou didst redeem them indeed, but they sold themselves to me for a trifle, or for an unsatisfying interest: Thou diedst for them, but they obeyed my commandements: I gave them nothing, I promised them nothing but the filthy pleasures of a night, or the joyes of madnesse, or the delights of a disease: I never hanged upon the Crosse three long hours for them, nor endured the labours of a poor life 33 years together for their interest; only when they were thine by the merit of thy death, they quickly became mine by the demerit of their ingratitude, and when thou hadst cloathed their soul with thy robe, and adorned them by thy graces, we strip'd them naked as their shame, and only put on a robe of darknesse, and they thought themselves secure and went dancing to their grave like a drunkard to a fight, or a flie unto a candle; and therefore they that did partake with us in our faults, must divide with us in our portion and fearfull interest? This is a sad story because it ends in death, and there is nothing to abate or lessen the calamity. It concerns us therefore to consider in time, that he that tempts us will accuse us, and what he cals *pleasant* now he shall then say was *nothing*, and all

A B C D E

A all the gains that now invite earthly ſouls and mean perſons to vanity, was nothing but the *ſeeds* of folly, and the *harveſt* is pain and ſorrow, and ſhame eternall. * But then ſince this horror proceeds upon the account of ſo many accuſers, God hath put it into our power by a timely accuſation of our ſelves in the tribunall of the court Chriſtian to prevent all the arts of aggravation which at Dooms-day ſhall load fooliſh and undiſcerning ſouls. He that accuſes himſelf of his crimes here, means to forſake them, and looks upon them on all ſides, and ſpies out his deformity, and is taught to hate them, he is inſtructed and prayed for, he prevents
B the anger of God and defeats the Devils malice, and by making ſhame the inſtrument of repentance, he takes away the ſting, and makes that to be his medicine which otherwiſe would be his death: and concerning this exerciſe, I ſhall only adde what the *Patriarch of Alexandria* told an old religious perſon in his *hermitage*; having asked him what he found in that deſert; he was anſwered, *only this*, *Indeſinenter culpare & judicare meipſum*; to judge and condemn my ſelf perpetually, that is the imployment of my ſolitude. The Patriarch anſwered, *Non eſt alia via*, *There is no other way*. By accuſing our ſelves we ſhall make the Devils malice uſeleſſe, and
C our own conſciences dear, and be reconciled to the Judge by the ſeverities of an early repentance, and then we need to fear no accuſers.

SERMON, III.

Part, III.

3. IT remaines that we consider the Sentence it self, *We must receive according to what we have done in the body, whether it be good or bad.* *Judicaturo Domino lugubre mundus immugiet, & tribus ad tribum pectora ferient. Potentissimi quondam reges nudo latere palpitabunt*: so St. *Hierom* meditates concerning the terror of this consideration. "The whole world shall groan "when the Judge comes to give his Sentence, tribe and tribe "shall knock their sides together; and through the naked breasts "of the most mighty Kings you shall see their hearts beat with C
fearfull tremblings. *Tunc Aristotelis argumenta parum proderunt, cum venerit filius pauperculæ quæstuariæ judicare orbem terræ.* Nothing shall then be worth owning, or the means of obtaining mercy, but a holy conscience; all the humane craft and trifling subtilties shall be useless, when the Son of a poor Maid shall sit Judge over all the world. When the Prophet *Joel* was describing the formidable accidents in the day of the Lords Judgement, and the fearfull Sentence of an angry Judge, he was not able to expresse it, but stammered like a Childe, or an amazed
Ioel 1. imperfect person, *A. A. A. diei, quia propè est Dies Domini*; it D
is not sense at first; he was so amazed, he knew not what to say, and the Spirit of God was pleased to let that signe remain like *Agamemnon's* sorrow for the death of *Iphigenia*, nothing could describe it but a vail; it must be hidden and supposed; and the stammering tongue that is full of fear, can best speak that terror which will make all the world to cry, and shriek, and speak fearfull accents, and significations of an infinite sorrow and amazement.

But so it is, there are two great days in which the fate of all the world is transacted. This life is mans day, in which man E
does what he please, and God holds his peace. Man destroys his Brother, and destroyes himself, and confounds Governments, and raises Armies, and tempts to sin, and delights in it, and drinks drunk, and forgets his sorrow, and heaps up great estates, and raises a family and a name in the Annals, and makes others fear him,

him, and introduces new Religions, and confounds the old, and changeth Articles as his interest requires, and all this while God is silent, save that he is loud and clamorous with his holy precepts, and over-rules the event; but leaves the desires of men to their owne choice, and their course of life such as they generally choose. But then, God shall have his day too; the day of the Lord shall come, in which *he* shall speak, and no man shall answer, he shall speak in the voyce of thunder and fearfull noyses, and man shall doe no more as he please, but must suffer as he hath deserved. When *Zedekiah* reigned in *Jerusalem*, and persecuted the Prophets, and destroyed the interests of Religion, and put *Jeremy* into the Dungeon, God held his peace; save onely that he warned him of the danger, and told him of the disorder; but it was *Zedekiah*'s day, and he was permitted to his pleasure. But when he was led in chains to *Babylon*, and his eyes were put out with burning Basons and horrible circles of reflected fires, then was Gods day, and his voyce was the accent of a fearfull anger, that broke him all in pieces. It will be all our cases, unlesse we hear God speak now, and doe his work, and serve his interest, and bear our selves in our just proportions, that is, *as such*, the very end of whose being, and all our faculties is to serve God, and doe justice, and charities to our Brother. For if we doe the work of God in our own day, wee shall receive an infinite mercy in the day of the Lord. But what that is, is now to be inquired.

What wee have done in the body] But certainly this is the greatest terror of all. The thunders and the fires, the earthquakes and the trumpets, the brightnesse of holy Angels, and the horror of accursed Spirits, the voyce of the Archangel (who is the Prince of the heavenly host) and the Majesty of the Judge, in whose service all that Army stands girt with holinesse and obedience, all those strange circumstances which have been already reckoned, and all those others which wee cannot understand, are but little præparatories and umbrages of this fearfull circumstance. All this amazing Majesty and formidable præparatories are for the passing of an eternall Sentence upon us according to what we have done in the body. Woe and alas! and God help us all. All mankind is an enemy to God, his nature is accursed, and his manners are depraved. It is with the nature of man, and with all his manners, as *Philemon* said of the nature of foxes.

——Ἀλώπηξ ἀεὶ μὲν ὀφᾶν τὴν φύσιν
Ἦθ' ἐνθένδε θ', ἀλλ' ἐὰν τεχνωνείας
Ἀλώπεκας τὶς συναγάγῃ, μίαν φύσιν
Ἀπαξάπασιν ὄψεσθαι, τρόπους ἕνα.

Every

SERM. III. Every fox is crafty and mischievous, and if you gather a whole herd of them there is not a good natur'd beast amongst them all; so it is with man; by nature he is *the child of wrath*, and by his manners he is the child of the Devill; wee call *Christian*, and wee dishonour our Lord, and we are Brethren, but we oppresse and murther one another; it is a great degree of sanctity now a-days not to be so wicked as the worst of men; and wee live at the rate as if the best of men did design to themselves an easier condemnation; and as if the generality of men consider'd not concerning the degrees of death, but did beleeve that in hell no man shall perceive any ease or refreshment in being tormented with a slower fire. For consider what *we doe in the body*; 12 or 14 years passe before we choose good or bad; and of that which remaines above halfe is spent in sleep and the needs of Nature; for the other halfe it is divided as the Stag was when the beasts went a hunting, the Lyon hath five parts of sixe: The businesse of the world takes so much of our remaining portion, that Religion and the service of God have not much time left that can be spar'd; and of that which can, if we consider how much is allowed to crafty arts of cousenage, to oppression and ambition, to greedy desires, and avaritious prosecutions, to the vanities of our youth, and the proper sins of every age, to the meer idlenesse of man and doing nothing, to his fantastick imaginations of greatnesse, and pleasures, of great and little devices, of impertinent law-suites and uncharitable treatings of our Brother; it will be intolerable when we consider that we are to stand or fall eternally, according to what we have done in the body. Gather it all together, and set it before thy eyes; *Almes* and *Prayers* are the summe of all thy good. Were thy prayers made in feare and holinesse, with passion and desire? Were they not made unwillingly, weakly, and wandringly, and abated with sins in the greatest part of thy life? Didst thou pray with the same affection and labour as thou didst purchase thy estate? Have thy alms been more then thy oppressions, and according to thy power? and by what means didst thou judge concerning it? How much of our time was spent in that? and how much of our estate was spent in this? But let us goe one step further: How many of us love our enemies? or pray for, and doe good to them that persecute and affront us? or overcome evill with good, or turn the face again to them that strike us, rather then be reveng'd? or suffer our selves to be spoil'd or robbed without contention and uncharitable courses? or lose our interest rather then lose our charity? And yet by these precepts we shall be judged. I instance but once more. Our blessed Saviour spake a hard saying: *Every idle word that men shall speak, they shall give account thereof at the day of Judgement. For by thy words thou shalt be justified, and by*

Mat. 12. 36.

A *by thy words thou shalt be condemned*; and upon this account may every one weeping and trembling say with *Job*, *Quid faciam cum resurrexerit ad judicandum Deus?* What shall I doe when the Lord shall come to judgement? *Of every idle word*] O blessed God! what shall become of them who love to prate continually, to tell tales, to detract, to slander, to back-bite, to praise themselves, to undervalue others, to compare, to raise divisions, to boast? Τίς ὃ φρυάσσει πᾶσαν ὀρθοστάδην, ἀνίσχων, ὑπὸ κέμπτων γόνυ; Who shall be able to stand upright, not bowing the knee with the intolerable load of the sins of his tongue? If of every idle word we must B give account, what shall we doe for those malicious words that dishonor God, or doe despite to our Brother? Remember how often we have tempted our Brother, or a silly woman to sin and death? How often we have pleaded for unjust interests, or by our wit have cousened an easie, and a beleeving person, or given evill sentences, or disputed others into false perswasions? Did we never call good evill, or evill good? Did we never say to others, thy cause is right, when nothing made it right, but favour and money, a false advocate or a covetous Judge? Πᾶν ῥῆμα ἀργὸν, so said Christ, *every idle word*, that is, πᾶν ῥῆμα κενὸν, so St. *Paul* uses it, *every false* Eph. 5. 6. C *word, every lie* shall be called to judgement; or as some Copies read it, πᾶν ῥῆμα πονηρὸν, *every wicked word* shall be called to judgment. For by [ἀργὸν] *idle words*, are not meant words that are unprofitable or unwise, for fooles and silly persons speak most of those, and have the least accounts to make; but by *vaine* the *Jewes* usually understood *false*; and to *give their mind to vanity*, or to *speak vanity*, is all one as to mind or speak falshoods with malicious and evill purposes. But if every idle word, that is, every vain and lying word shall be called to judgment, what shall become of men that blaspheme God, or their Rulers, or D Princes of the people, or their Parents? that dishonour the Religion, and disgrace the Ministers? that corrupt Justice and pervert Judgment? that preach evill doctrines, or declare perverse sentences? that take Gods holy Name in vain, or dishonour the Name of God by trifling and frequent swearings; that holy Name by which wee hope to bee saved, and which all the Angels of God fall down and worship? These things are to be considered, for by *our own words we stand or fall*, that is, as in humane Judgements the confession of the party, and the contradiction of himselfe, or the failing in the circumstances of his story, are the E confidences or presumptions of law, by which Judges give sentence; so shall our words be, not onely the means of declaring a secret sentence, but a certain instrument of being absolved or condemned. But upon these premises, we see what reason we have to fear the sentence of that day, who have sinned with our tongues so often, so continually, that if there were no other actions to

SERM. III. to be accounted for, we have enough in this account to make us die, and yet have committed so many evill actions that if our words were wholly forgotten, wee have infinite reason to feare concerning the event of that horrible sentence. The effect of which consideration is this, that we set a guard before our lips, and *watch over our actions with a care, equall to that fear which shall be at Doomes-day, when we are to passe our sad accounts.* But I have some considerations to interpose. A

1. 1. But (that the sadnesse of this may a little be relieved, and our endevours be encouraged to a timely care and repentance) consider, that this great sentence, although it shall passe concerning *little things*, yet it shall not passe by *little portions*, but by generall measures; not by the little errors of one day, but by the great proportions of our life; for God takes not notice of the infirmities of honest persons that alwayes endevour to avoid every sin, but in little intervening instances are surprized; but he judges us by *single actions*, if they are *great*, and of *evill effect*; and by *little small instances*, if they be *habituall*. No man can take care concerning every minute; and therefore concerning it Christ will not passe sentence but by the discernible portions of our time, by *humane* actions, by things of choice and deliberation, and by generall precepts of care and watchfulnesse, this sentence shall be B C

2. exacted. 2ly. The sentence of that day shall be passed, not by the proportions of an Angell, but by the measures of a Man; the first follies are not unpardonable, but may bee recovered; and the second are dangerous, and the third are more fatall; but nothing is unpardonable but perseverance in evill cour-

3. ses. 3ly. The last Judgement shall bee transacted by the same Principles by which we are guided here: not by strange and secret propositions, or by the fancies of men, or by the subtilties of useless distinctions, or evill perswasions; not by the scruples of the credulous, or the interest of sects, nor the proverbs of prejudice, nor the uncertain definitions of them that give laws to subjects by expounding the decrees of Princes; but by the plain rules of Justice, by the ten Commandements, by the first apprehensions of conscience, by the plain rules of Scripture, and the rules of an honest mind, and a certain Justice. So that by this restraint and limit of the finall sentence, we are secur'd we shall not fall by scruple or by ignorance, by interest or by faction, by false perswasions of others, or invincible prejudice of our own, but we shall stand or fall by plain and easie propositions, by chastity or uncleanesse, by justice or unjustice, by robbery or restitution: and of this wee have a great testimony by our Judge and Lord himselfe; *Whatsoever yee shall bind in earth shall be bound in heaven, and whatsoever yee loose shall be loosed there*; that is, you shall stand or fall according to the Sermons of the Gospel, as the Mini- D E

A Ministers of the Word are commanded to preach, so yee must live here, and so yee must be judged hereafter; yee must not look for that sentence by secret decrees or obscure doctrines, but by plain precepts and certain rules. But there are yet some more degrees of mercy. 4. That sentence shall passe upon us not after 4.
the measures of Nature, and possibilities, and utmost extents, but by the mercies of the Covenant; we shall be judged as Christians rather then as men, that is, as persons to whom much is pardoned, and much is pityed, and many things are (not accidentally, but consequently) indulged, and great helps are mini-
B stred, and many remedies supplyed, and some mercies extraregularly conveyed, and their hopes enlarged upon the stock of an infinite mercy, that hath no bounds but our needs, our capacities, and our proportions to glory. 5. The sentence is to be given 5.
by him that once dyed for us, and does now pray for us, and perpetually intercedes; and upon soules that he loves, and in the salvation of which himself hath a great interest, and increase of joy. And now upon these premises we may dare to consider what the sentence it self shall be, that shall never be reversed, but shall last for ever and ever.

C *Whether it be good or bad.*] I cannot discourse now the greatnesse of the good or bad, so farre (I mean) as is revealed to us; the considerations are too long to be crouded into the end of a Sermon; onely in generall: 1. If it be good, it is greater then 1.
all the good of this world, and every mans share then, in every instant of his blessed eternity is greater then all the pleasures of Mankind in one heap.

Ὧν πῖς θνῆς ἀνθρωπ☉ εὔχετ᾽ τυχεῖν,
Τῆς ἀθανασίας χρεὼν ἄδην εὔχεται.

D

A man can never wish for any thing greater then this immortality, said *Posidippus*. 2. To which I adde this one consideration, 2.
that the portion of the good at the day of sentence shall be so great, that after all the labours of our life, and suffering persecutions, and enduring affronts, and the labour of love, and the continuall feares and cares of the whole duration and abode, it rewards it all, and gives infinitely more; *Non sunt condignæ passiones hujus sæculi*; all the torments and evills of this world are not to be estimated with the joyes of the Blessed: It is *the gift*
E *of God*; a donative beyond the ὀψώνιον, the *military stipend*, it is beyond our work, and beyond our wages, and beyond the promise, and beyond our thoughts, and above our understandings, and above the highest heavens, it is a participation of the joyes of God, and of the inheritance of the Judge himselfe.

SERM. III.

Xenoph.

'Ουκ ἔστιν πελάσασθ' ἐσ' ὀφθαλμοῖσιν ἐφικτὸν
'Ημετέροις, ἢ χερσὶ λαβεῖν, ὅπερτε μεγίστη
Πειθὼ ἀνθρώποισιν ἀμαξιτὸν εἰς φρένα πίπτει.

A

It is a day of recompenſes, in which all our ſorrowes ſhall be turn'd into joyes, our perſecutions into a crown, the Croſſe into a throne, poverty to the riches of God, loſſe, and affronts, and inconveniences, and death, into ſcepters, and hymnes, and rejoycings, and Hallellujahs, and ſuch great things which are fit for us to hope, but too great for us to diſcourſe of, while we ſee as in a glaſſe darkly and imperfectly. And he that chooſes *to do* an evill, rather then *ſuffer one*, ſhall finde it but an ill exchange, that he deferred his *little* to change for a *great one*. I remember that a ſervant in the old Comedy did chuſe to venture the laſh rather then to feel a preſent inconvenience, *Quia illud aderat malum, iſtud aberat longiùs: illud erat præſens, huic erant diculæ:* but this will be but an ill account, when the rods ſhall for the delay be turned into Scorpions, and from eaſie ſhall become intolerable. Better it is to ſuffer here, and to ſtay till the day of reſtitution for the good and the holy portion; for it will recompenſe both for the ſuffering and the ſtay.

B

C

But how if the portion be bad? It ſhall be bad to the greateſt part of mankinde; that's a fearfull conſideration; the greateſt part of men and women ſhall dwell in the portion of Devils to eternall ages. So that theſe portions are like the Prophets figs in the viſion; the good are the beſt that ever were, and the worſt are ſo bad that worſe cannot be imagined. For though in hell the accurſed ſouls ſhall have no worſe then they have deſerved, and there are not there overrunning meaſures as there are in heaven, and therefore that the joyes of heaven are infinitely greater joyes then the pains of hell are great pains, yet even theſe are a full meaſure to a full iniquity, pain above patience, ſorrowes without eaſe, amazement without conſideration, deſpair without the intervals of a little hope, indignation without the poſſeſſion of any good, there dwels envie and confuſion, diſorder and ſad remembrances, perpetuall woes and continuall ſhriekings, uneaſineſſe and all the evils of the ſoul. But if we will repreſent it in ſome orderly circumſtances, we may conſider,

D

1. 1. That here, all the troubles of our ſpirits are little participations of a diſorderly paſſion; A man deſires earneſtly, but he hath not, or he envies becauſe another hath ſomething beſides him, and he is troubled at the want of one, when at the ſame time he hath a hundred good things; and yet ambition and envie, impatience and confuſion, covetouſneſſe and luſt are all of them very great torments; but there theſe ſhall be in *eſſence* and *abſtracted beings*; *the*

E

A *the spirit of envie*, and *the spirit of sorrow*; Devils, that shall inflict all the whole nature of the evill and pour it into the minds of accursed men; where it shall sit without abatement: for he that envies there, envies not for the eminence of another that sits a little above him, and excels him in some one good; but he shall envie *for all*; because the Saints have all, and they have none; therefore all their passions are integral, abstracted, perfect passions; and all the sorrow in the world at this time, is but a portion of sorrow; every man hath his share, and yet besides that which all sad men have, there is a great deal of sorrow which they have not, and
B all the Devils portion besides that; but in hell, they shall have the whole passion of sorrow in every one, just as the whole body of the Sun is seen by every one in the same Horizon; and he that is in darkness enjoyes it not by parts, but the whole darkness is the portion of one as well as of another. If this consideration be not too Metaphysicall, I am sure it is very sad, and it relies upon this; that as in heaven there are some holy Spirits whose crown is *all love*; and some in which the brightest jewell is *understanding*; some are *purity*, and some are *holiness* to the Lord: so in the regions of sorrow, *evill* and *sorrow* have an essence and proper
C being, and are set there to be suffer'd entirely by every undone man that dies there for ever.

2. The evils of this world are materiall and bodily; the pressing of a shoulder, or the straining of a joynt; the dislocation of a bone, or the extending of an artery; a bruise in the flesh, or the pinching of the skin; a hot liver, or a sickly stomach; and then the minde is troubled because its instrument is ill at ease; but all the proper troubles of this life are nothing but the effects of an uneasie body, or an abused fancy; and therefore can be no bigger then a blow or a cousenage, then a wound or a dream; only
D the trouble increases as the soul works it; and if it makes reflex acts and begins the evill upon its own account, then it multiplies and doubles, because the proper scene of grief is open'd, and sorrow peeps through the corners of the soul. But in those regions and daies of sorrow when the soul shall be no more depending upon the body, but the perfect principle of all its actions,
y the actions are quick, and the perceptions brisk, the passions are extreme and the motions are spirituall; the pains are like the horrors of a Devill, and the groans of an evill spirit; not slow like the motions of a heavie foot, or a loaden arme, but quick as an
E Angels wing, active as lightning; and a grief *then*, is nothing like a grief *now*, and the words of mans tongue which are fitted to the uses of this world, are as unfit to signifie the evils of the next, as *person*, and *nature*, and *hand*, and *motion*, and *passion* are to represent the effects of the Divine attributes, actions and subsistence.

SERM. III.

3. The evill portions of the next world is so great, that God did not create or design it in the first intention of things, and production of essences; he made *the Kingdome of Heaven, ἀπὸ καταβολῆς κόσμου, from the foundation of the world*; for so it is observable, that Christ shall say to the Sheep at his right hand, *Receive the Kingdome prepared for you from the beginning of the world*; but to the Goats and accursed spirits, he speaks of no such primitive and originall design; it was accidentall and a consequent to horrid crimes, that God was forced to invent and to after create that place of torments. A

Mat. 25. 34.

4. And when God did create and prepare that place, he did not at all intend it for man, it was *prepared for the Divill and his Angels*, so saith the Judge himself, *Go ye cursed into everlasting fire, prepared for the Devill and his Angels*, ὃ ἡτοίμασεν ὁ πατήρ μου τῷ διαβόλῳ *which my Father prepared for the Devill*, so some copies read it: God intended it not for man, but man would imitate the Devils pride, and listen to the whispers of an evill spirit, and follow his temptations, and rebell against his Maker; and then God also against his first design resolved to throw such persons into that place that was prepared for the Devill: for so great was the love of God to mankind, that he prepared joyes infinite and never ceasing for man before he had created him; but he did not predetermine him to any evill; but when he was forced to it by mans malice, he doing what God forbad him, God cast him thither where he never intended him; but it was not mans portion: he designed it not at first, and at last also he invited him to repentance, and when nothing could do it, he threw man into anothers portion, because he would not accept of what was designed to be his own. B C

41.

5. The evill portion shall be *continuall* without intermission of evill; no dayes of rest, no nights of sleep, no ease from labour, no periods of the stroke, nor taking off the hand, no intervals between blow and blow; but a continued stroke, which neither shortens the life, nor introduces a brawny patience, or the toleration of an oxe, but it is the same in every instant, and great as the first stroke of lightning; the smart is great for ever as at the first change, from the rest of the grave to the flames of that horrible burning. The Church of *Rome* amongst some other strange opinions hath inserted this one into her publick Offices; that the perishing souls in hell may have sometimes remission and refreshment like the fits of an intermitting feaver: for so it is in the *Roman Missal* printed at *Paris*, 1626. in the Masse for the dead; *Ut quia de ejus vitæ qualitate diffidimus, & si plenam veniam animæ ipsius obtinere non potest, saltem vel inter ipsa tormenta quæ forsan patitur, refrigerium de abundantia miserationum tuarum sentiat*: and something like this is that of *Prudentius*, *Sunt & spiritibus sæpè nocentibus, Pœnarum* D E

Hymn. 5. lib. Cathemer.

A *Pœnarum celebres sub Styge feriæ, &c.* The evill spirits have ease of their pain, and he names their holiday, then when the Resurrection of our Lord from the grave is celebrated:

Marcent suppliciis Tartara mitibus,
Exultátq; sui carceris otio
Umbrarum populus liber ab ignibus:
Nec fervent solito flumina sulphure.

They then thought that when the Paschall taper burn'd, the flames
B of hell could not burn, till the holy wax was spent: but because this is a fancy without ground or revelation, and is against the Analogie of all those expressions of our Lord, *Where the worm dyeth not, and the fire is never quenched*, and divers others, it is sufficient to have noted it without further consideration; the pains of hell have no rest, no drop of water is allowed to cool the tongue, there is no advocate to plead for them, no mercy belongs to their portion, but fearfull wrath and continuall burnings.

6. And yet this is not the worst of it; for as it is *continuall* during its abode: so its abode is for ever, it is *continuall* and *eternall.*
C *Tertullian* speaks something otherwise, *Pro magnitudine cruciatus non diuturni, verùm sempiterni*; not continuall, or the pains of every day, but such which shall last for ever. But *Lactantius* is more plain in this affair; *The same divine fire by the same power and force shall burn the wicked, and shall repair instantly whatsoever of the body it does consume: Ac sibi ipsi æternum pabulum subministrabit*, and shall make for it self an eternall fuell.

"*Vermibus & flammis & discruciatibus ævum*
"*Immortale dedit, senio ne pœna periret*
D "*Non pereunte animâ*——

So *Prudentius*: eternall wormes, and unextinguished flames, and immortall punishment is prepared for the ever-never dying souls of wicked men. *Origen* is charged by the ancient Churches for saying that after a long time the Devils and the accursed souls shall be restored to the Kingdome of God; and that after a long time again they shall be restored to their state; and so it was from their fall and shall be forever; and it may be that might be the meaning of *Tertullians* expression, of *cruciatus non diuturni sed*
E *sempiterni*. *Epiphanius* charges not the opinion upon *Origen*, and yet he was free enough in his animadversion and reproof of him; but S. *Austin* did, and confuted the opinion in his books *De civitate Dei*. However, *Origen* was not the first that said the pains of the damned should cease; *Justin Martyr* in his Dialogue with *Tryphon* expresses it thus. *Neither do I say that all the souls do dye,*

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for that indeed would be to the wicked a gain unlooked for: What then? the souls of the godly in a better place, of the wicked in a worse, do tarry the time of Judgement; then they that are worthy shall never dye again; but those that are designed to punishment shall abide so long as God please to have them to live and to be punished: But I observe, that the primitive Doctors were very willing to believe that the mercy of God would finde out a period to the torment of accursed souls; but such a period, which should be nothing but *eternall destruction*, called by the Scripture *the second death*: only *Origen* (as I observed) is charg'd by S. *Austin* to have said they shall return into joyes; and back again to hell by an eternall revolution. But concerning the death of wicked souls, and its being broke into pieces with fearfull torments and consumed with the wrath of God, they had entertain'd some different fancies very early in the Church, as their sentences are collected by S. *Hierome* at the end of his Commentaries upon *Isay*; and *Ireneus* disputes it largely, "that they that are unthankfull "to God in this short life and obey him not, shall never have an "eternall duration of life in the ages to come, *sed ipse se privat in "sæculum sæculi perseverantiâ*, he deprives his soul of living to eternall ages; for he supposes an immortall duration not to be naturall to the soul, but a gift of God, which he can take away, and did take away from *Adam*, and restored it again in Christ to them that beleeve in him and obey him: for the other, they shall be raised again to suffer shame, and fearfull torments, and according to the degree of their sins, so shall be continued in their sorrowes, and some shall dye and some shall not dye; the *Devill* and the *Beast*, and *and they that worshipped the Beast*, and *they that were marked with his Character*, these S. *John* saith *shall be tormented for ever and ever*; he does not say so of all; but of some certain great criminals; ὅπως ἂν Θεὸς θέλῃ, *all*, so long as God please, some for ever and ever, and some not so severely; And whereas the generall sentence is given to all wicked persons, to all on the left hand, to go into *everlasting fire*: it is answered, that the fire indeed is everlasting, but not all that enters into it is everlasting; but only the Devils for whom it was prepared and others more mighty criminals (according as S. *John* intimates) though also *everlasting* signifies only to the end of its proper period.

Lib. 2. cap. 65.

Concerning this Doctrine of theirs so severe, and yet so moderated, there is lesse to be objected then against the supposed fancy of *Origen*: for it is a strange consideration to suppose an eternall torment to those to whom it was never threatned; to those who never heard of Christ; to those that liv'd probably well, to heathens of good lives; to ignorants and untaught people; to people surprised in a single crime; to men that dye young in their naturall follies and foolish lusts; to them that fall in a sudden gaiety

A gaiety and excessive joy; to all alike; to all infinite and eternall, even to unwarned people; and that this should be inflicted by God who infinitely loves his creature, who dyed for them, who pardons easily, and pities readily, and excuses much, and delights in our being saved, and would not have us dye, and takes little things in exchange for great: it is certain that Gods mercies are infinite, and it is also certain that the matter of eternall torments cannot truly be understood; and when the School-men go about to reconcile the Divine justice to that severity, and consider why God punishes eternally a temporall sin or a state of evill, they speak B variously, and uncertainly, and unsatisfyingly. But that in this question we may separate the certain from the uncertain;

1. It is certain that the torments of hell shall certainly last as long as the soul lasts; for *eternall* and *everlasting* can signifie no lesse but to the end of that duration, to the perfect end of the period in which it signifies. So *Sodom* and *Gomorrah*, when God *rained down hell from heaven upon the earth* (as *Salvian*'s expression is) they are said *to suffer the vengeance of eternall fire*: that is, of a fire that consumed them finally, and they never were restored: and so the accursed souls shall suffer torments till they be consumed; who be- C cause they are immortall either naturally or by gift, shall be tormented for ever, or till God shall take from them the life that he restored to them on purpose to give them a capacity of being miserable; and the best that they can expect is to despair of all good, to suffer the wrath of God, never to come to any minute of felicity, or of a tolerable state, and to be held in pain till God be weary of striking. This is the gentlest sentence of some of the old Doctors. 1.

But 2. the generality of Christians have been taught to beleeve worse things yet concerning them; and the words of our blessed D Lord, are κόλασις αἰώνιος, eternall affliction or smiting; 2.

Nec mortis pœnas mors altera finiet hujus,
Horaq; erit tantis ultima nulla malis.

And S. *John*, who well knew the minde of his Lord, saith; The smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night: that is, their torment is continuall, and it is eternall. Their second death shall be but a dying to all felicity, for so *death* is taken in Scripture; *Adam* dyed when he E eat the forbidden fruit; that is, he was lyable to sickness and sorrowes, and pain and dissolution of soul and body: and to be miserable, is the worse death of the two; they shall see the eternall felicity of the Saints, but they shall never taste of the holy Chalice. Those joyes shall indeed be for ever and ever; for immortality is part of their reward, and *on them the second death* Rev. 14. 11.

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Rev. 20. 14.

shall have no power; but the wicked shall be tormented horridly and insufferably till *death and hell be thrown into the lake of fire, and shall be no more, which is the second death.* But that they may not imagine that this second death shall be the end of their pains, S. *John* speaks expressly what that is; *Rev.* 21. 8. *The fearfull and unbeleeving, the abominable and the murderers, the whoremongers and sorcerers, the idolaters and all lyars shall have their part in the lake wich burneth with fire and brimstone, which is the second death*; no dying there, but a being tormented, burning in a lake of fire, that is the second death. For if *life* be reckoned a *blessing*, then to be destitute of all blessing is to have no life, and therefore to be intolerably miserable is this second death, that is, *death eternall.*

3. And yet if God should deal with man hereafter more mercifully and proportionably to his weak nature, then he does to Angels, and as he admits him to repentance here, so in hell also to a period of his smart, even when he keeps the Angels in pain for ever; yet he will never admit him to favour, he shall be tormented beyond all the measure of humane ages, and be destroyed for ever and ever.

It concerns us all who hear and beleeve these things, to do as our blessed Lord will do before the day of his coming; he will call and convert the Jews and strangers: *Conversion to God* is the best preparatory to Dooms-day: and it concerns all them who are in the neighbourhood and fringes of the flames of hell, that is, in the state of sin, quickly to arise from the danger, and shake the burning coals off our flesh, lest it consume the marrow and the bones: *Exuenda est velociter de incendio sarcina, priusquam flammis superuenientibus concremetur. Nemo diu tutus est periculo proximus,* saith S. *Cyprian*, No man is safe long, that is so neer to danger; for suddenly the change will come, in which the Judge shall be called to Judgement, and no man to plead for him, unlesse a good conscience be his Advocate; and the rich shall be naked as a condemned criminall to execution; and there shall be no regard of Princes or of Nobles, and the differences of mens account shall be forgotten, and no distinction remaining but of *good or bad, sheep and goats, blessed and accursed soules.* Among the wonders of the day of Judgement our blessed Saviour reckons it, that men shall be marrying and giving in marriage, γαμοῦντες καὶ ἐκγαμίζοντες marrying and crosse marrying, that is, raising families and lasting greatnesse and huge estates; when the world is to end so quickly, and the gains of a rich purchase so very a trifle, but no trifling danger; a thing that can give no security to our souls, but much hazards and a great charge. More reasonable it is, that we despise the world and lay up for heaven, that we heap up treasures by giving almes, and make friends of unrighteous Mammon; but at no hand to enter into a state of life, that is all the way a hazard to the main interest,

A rest, and at the best, an increase of the particular charge. Every degree of riches, every degree of greatnesse, every ambitious imployment, every great fortune, every eminency above our brother, is a charge to the accounts of the last day. He that lives temperately and charitably, whose imployment is religion, whose affections are fear and love, whose desires are after heaven and do not dwell below; that man can long and pray for the hastning of the coming of the day of the Lord. He that does not really desire and long for that day, either is in a very ill condition, or does not understand that he is in a good. * I will not be so severe in
B this meditation as to forbid any man to laugh, that beleeves himself shall be called to so severe a Judgement; yet S. *Hierom* said it, *Coram cælo & terrâ rationem reddemus totius nostræ vitæ; & tu rides?* Heaven and earth shall see all the follies and baseneſſe of thy life; and doest thou laugh? That we may, but we have not reason to laugh loudly and frequently, if we consider things wisely, and as we are concerned: but if we do, yet *præsentis temporis ita est agenda lætitia, ut sequentis judicii amaritudo nunquam recedat à memoriâ*: so laugh here that you may not forget your danger, lest you weep for ever. He that thinks most seriously and most
C frequently of this fearfull appearance, will finde that it is better staying for his joyes till this sentence be past; for then he shall perceive whether he hath reason or no. In the mean time wonder not that God who loves mankinde so well, should punish him so severely: for therefore the evill fall into an accursed portion, because they despised that which God most loves, his *Son* and his *mercies*, his *graces* and his *holy Spirit*; and they that do all this, have cause to complain of nothing but their own follies; and they shall feel the accursed consequents then when they shall see the Judge sit *above them* angry and severe, inexorable and terrible;
D *under them* an intolerable hell; *within them*, their consciences clamorous and diseased; *without them*, all the world on fire; *on the right hand*, those men glorified whom they persecuted or despised; *on the left hand*, the Devils accusing; for *this is the day of the Lords terror, and who is able to abide it?*

Seu vigilo intentus studiis, seu dormio, semper
Iudicis extremi nostras tuba personet aures.

Serm.

SERMON, IV.

The Returne of PRAYERS.

Or, The Conditions of a PREVAILING PRAYER.

John 9. 31. *Now wee know that God heareth not sinners, but if any man be a worshipper of God and doth his will, him he heareth.*

I Know not which is the greater wonder, either that prayer, which is a duty so easie and facile, so ready and apted to the powers, and skill, and opportunities of every man, should have so great effects, and be productive of such mighty blessings; or that we should be so unwilling to use so easie an instrument of procuring so much good. The first declares Gods goodnesse, but this publishes mans folly and weaknesse, who finds in himself so much difficulty to perform a condition so easie and full of advantage. But the order of this infelicity is knotted like the foldings of a Serpent; all those parts of easinesse which invite us to doe the duty, are become like the joynts of a bulrush, not bendings, but consolidations and stiffenings; the very facility becomes its objection, and in every of its stages, wee make or finde a huge uneasinesse. At first wee doe not know what we ask, and when we doe, then we finde difficulty to bring our wils to desire it; and when that is instructed and kept in awe, it mingles interest, and confounds the purposes; and when it is forc'd to ask *honestly* and *severely*, then it *wills* so coldly, that God hates the prayer; and if it desires *fervently*, it sometimes turns that into passion, and that passion breaks into murmurs or unquietnesse; or if that be avoyded, the indifferency cooles into death, or the fire burns violently, and is quickly spent; our desires are dull as a rock, or fugitive as lightening; either wee aske ill things earnestly, or good

A good things remiſſely; we either court our owne danger, or are not zealous for our reall ſafety; or if we be right in our matter, or earneſt in our affections, and laſting in our abode, yet we miſſe in the manner; and either we aske for evill ends, or without religion and awefull apprehenſions; or we reſt in the words and ſignification of the prayer; and never take care to paſſe on to action; or elſe we ſacrifice in the company of *Corah* being partners of a ſchiſme, or a rebellion in religion; or we bring unhallowed cenſers; our hearts ſend up to God an unholy ſmoak, a cloud from the fires of luſt, and either the flames of *luſt* or *rage*, B of *wine* or *revenge* kindle the beaſt that is laid upon the altar; or we bring ſwines fleſh, or a dogs neck; whereas God never accepts, or delights in a prayer, unleſſe it be *for a holy thing, to a lawfull end, preſented unto him upon the wings of zeal and love*, of *religious ſorrow* or *religious joy*; by *ſanctified lips*, and *pure hands*, and a *ſincere heart*. It muſt be the prayer of a gracious man; and he is onely gracious before God, and acceptable, and effective in his prayer, *whoſe life is holy*, and *whoſe prayer is holy*; For both theſe are neceſſary ingredients to the conſtitution of a prevailing prayer; there is a holineſſe peculiar to the man, and a C holineſſe peculiar to the prayer, that muſt adorn the prayer before it can be united to the interceſſion of the Holy *Jeſus*, in which union alone our prayers can be prevailing.

God heareth not ſinners:] to the blind man in the text, and confidently [*this we know:*] he had reaſon indeed for his confidence; it was a proverbiall ſaying, and every where recorded in their Scriptures, which were *read in the ſynagogues every Sabbath day*. *For what is the hope of the hypocrite?* (ſaith *Job*) *will God hear his cry when trouble cometh upon him?* No, he will not. *For if I regard iniquity in my heart, the Lord will not hear mee*, ſaid D *David*; and ſo ſaid the Spirit of the Lord by the *Son of David*. *When diſtreſſe and anguiſh cometh upon you, Then ſhall they call upon mee, but I will not anſwer; they ſhall ſeek mee early, but they ſhall not find mee*; and *Iſaiah, When you ſpread forth your hands I will hide mine eyes from you, yea when you make many prayers I will not hear; your hands are full of bloud:* and again, *When they faſt I will not hear their cry, and when they will offer burnt offerings and oblations, I will not accept them. For they have loved to wander, they have not refrained their feet, therefore the Lord will not accept them; hee will now remember their iniquity, and viſit their ſins:* Upon theſe and many other authorities it E grew into a proverb; *Deus non exaudit peccatores*: it was a known caſe and an eſtabliſhed rule in the religion; *Wicked perſons are neither fit to pray for themſelves, nor for others.*

Which propoſition let us firſt conſider in the ſenſe of that purpoſe which the blind man ſpoke it in, and then in the utmoſt extent

Job 27. 9.
Pſ. 6. 6. 18.
Prov. 1. 28.
Iſa. 1. 15.
Ier. 14. 12.
10.
Vide etiam Pſ. 34. 6 Micah 3 4. 1 Pet. 3. 12.

SERM. IV.

extent of it, as its analogie and equall reaſon goes forth upon us and our neceſſities. The man was cured of his blindneſſe, and being examined concerning him that did it, named and gloryed in his Phyſitian: but the ſpitefull Phariſees bid him give glory to God, and defie the Miniſter; for God indeed was good, but he wrought that cure by a wicked hand. No (ſays he) this is impoſſible. If this man were a ſinner and a falſe Prophet (for in that inſtance the accuſation was intended) God would not hear his prayers, and work miracles by him in verification of a lye. *A falſe Prophet could not work true miracles*; this hath received its diminution when the caſe was changed; for at that time when Chriſt preached, Miracles was the onely, or the great verification of any new revelation; and therefore it proceeding from an Almighty God, muſt needs be the teſtimony of a Divine truth; and if it could have been brought for a lye, there could not then have been ſufficient inſtruction given to mankind, to prevent their beleef of falſe Prophets, and lying doctrines. But when Chriſt proved his doctrine by miracles, that no enemy of his did ever doe ſo great before or after him; then he alſo told, that after him his friends ſhould doe greater; and his enemies ſhould do ſome, (but they were fewer, and very inconſiderable) and therefore could have in them no unavoydable cauſe of deception; becauſe they were diſcovered by a Propheſie; and caution was given againſt them by him that did greater miracles; and yet ought to have been beleeved if he had done but one; becauſe againſt him there had been no caution, but many propheſies creating ſuch expectations concerning him, which he verified by his great works. So that in this ſenſe of working miracles, though it was infinitely true that the blind man ſaid, *then when he ſaid it*, yet after that the caſe was alter'd: and Sinners, Magicians, Aſtrologers, Witches, Hereticks, Simoniacks and wicked perſons of other inſtances, have done miracles, and God hath heard ſinners, and wrought his own works by their hands, or ſuffered the Devill to doe his works under their pretences; and many at the day of Judgment ſhall plead that they have done miracles in Chriſts name, and yet they ſhall be rejected; Chriſt knows them not, and their portion ſhall bee with dogs, and goats, and unbeleevers.

There is in this caſe onely this difference, that they who doe miracles in oppoſition to Chriſt, doe them by the power of the Devill, to whom it is permitted to doe ſuch things which wee think miracles; and that is all one as though they were: but the danger of them is none at all, but to them that will not beleeve him that did greater miracles, and propheſied of theſe leſſe, and gave warning of their attending danger, and was confirmed to be a true teacher by voices from heaven, and by the reſurrection of his body after a three days buriall: So that to theſe the *propoſition*

A *position* ſtill remains true, *God hears not ſinners*, God does not work thoſe miracles; but concerning *ſinning Chriſtians*, God in this ſenſe and towards the purpoſes of miracles does hear them, and hath wrought miracles by them, for they doe them *in the name of Chriſt*, and therefore Chriſt ſaid, *cannot eaſily ſpeak ill of him*; and although they either prevaricate in their lives, or in ſuperinduced doctrines, yet becauſe the miracles are a verification of the Religion, not of the opinion, of the power or truth of Chriſt, not of the veracity of the man, God hath heard ſuch perſons many times whom men have long ſince, and to this day
B call *Hereticks*, ſuch were the *Novatians* and *Arrians*; For to the Heathens they could onely prove their Religion by which they ſtood diſtinguiſhed from them; but we find not that they wrought miracles among the Chriſtians, or to verifie their ſuperſtructures and private opinions. But beſides this yet, we may alſo by ſuch means arreſt the forwardneſſe of our judgments and condemnations of perſons diſagreeing in their opinions from us; for thoſe perſons whoſe faith God confirmed by miracles was an intire faith, and although they might have falſe opinions, or miſtaken explications of true opinions, either inartificiall or miſunderſtood, yet we
C have reaſon to beleeve their faith to be intire; for that which God would have the Heathen to beleeve, and to that purpoſe prov'd it by a miracle, himſelfe intended to accept firſt to a holy life, and then to glory. The falſe opinion ſhould burn, and themſelves eſcape. One thing more is here very conſiderable, that in this very inſtance of working miracles, God was ſo very carefull not to hear ſinners or permit ſinners, till he had prevented all dangers to good and innocent perſons, that the caſe of Chriſt and his Apoſtles working miracles was ſo clearly ſeparated and remarked by the finger of God, and diſtinguiſhed from the impoſtures and preten-
D ces of all the many Antichriſts that appeared in *Paleſtine*, *Cyprus*, *Crete*, *Syria*, and the voicinage, that there were but very few Chriſtians that with hearty perſwaſions fell away from Chriſt, Θαῦμά τις τὰς ἀπὸ Χριστοῦ μεταδιδάξαι, ſaid *Galen*, It is not eaſie to teach anew him that hath been taught by Chriſt: And St. *Auſtin* tels a ſtory of an unbeleeving man, that being troubled that his wife was a Chriſtian, went to the Oracle to aske by what means hee ſhould alter her perſwaſion; but he was anſwered, it could never be done, he might as well imprint characters upon the face of a torrent or a rapid river, or himſelf fly in the air, as alter the per-
E ſwaſion of a hearty and an honeſt Chriſtian; I would to God it were ſo now in all inſtances, and that it were ſo hard to draw men from the ſeverities of a holy life, as of old they could be couſened, diſputed, or forced out of their faith. Some men are vexed with hypocriſie, and then their hypocriſie was puniſhed with infidelity and a wretchleſſe ſpirit. *Demas*, and *Simon Magus*, and

and *Ecebolius*, and the lapsed Confessors are instances of humane craft or humane weakness; but they are scarce a number that are remarked in Ancient story to have fallen from Christianity by direct persuasions, or the efficacy of abusing arguments and discourses. The reason of it is the truth in the text; God did so avoyd hearing sinners in this affair, that he never permitted them to doe any miracles so as to doe any mischief to the souls of good men; and therefore it is said, the enemies of Christ came *in the power of signes and wonders able to deceive* (*if it were possible*) *even the very elect*; but *that was not possible*; without their faults it could not be; the elect were sufficiently strengthened, and the evidence of Christs being heard of God, and that none of his enemies were heard of God to any dangerous effect, was so great, that if any Christian had apostatized or fallen away by direct perswasion, it was like the sin of a falling Angell, of so direct a malice that he never could repent, and God never would pardon him, as St. *Paul* twice remarks in his Epistle to the *Hebrews*. The result of this discourse is the first sense and explication of the words, *God heareth not sinners, viz.* in that in which they are sinners: a sinner in his manners may be heard in his prayer in order to the confirmation of his faith, but if he be a sinner in his faith God hears him not at all in that wherein he sins; for God is truth and cannot confirm a lye, and when ever he permitted the Devill to doe it, he secur'd the interest of his Elect, that is, of all that beleeve in him and love him, *lifting up holy hands without wrath and doubting*.

2. That which yet concerns us more neerly is, that *God heareth not sinners*, that is, if wee be not good men, our prayers will doe us no good: wee shall be in the condition of them that never pray at all. The prayers of a wicked man are like the breath of corrupted lungs, God turns away from such unwholsome breathings. But that I may reduce this necessary doctrine to a method; I shall consider that there are some persons whose prayers are sins; and some others whose prayers are ineffectuall: some are such who doe not pray lawfully; they sin when they pray while they remain in that state and evill condition; others are such who doe not obtain what they pray for, and yet their prayer is not a direct sin: the prayer of the first is a direct abomination, the prayer of the second is hindred; the first is corrupted by a direct state of sin, the latter by some intervening imperfection and unhandsome circumstance of action; and in proportion to these, it is required, 1. that he be in a state and possibility of acceptation; and 2. that the prayer it selfe be in a proper disposition. 1. Therefore wee shall consider what are those conditions which are required in every person that prays, the want of which makes the prayer to be a sin: 2ly. What are the conditions of a good mans prayer, the absence

A absence of which makes that even his prayer returns empty? 3^ly. What degrees and circumstances of piety are required to make a man fit to be an intercessor for others, both with holinesse in himself and effect to them he prays for? And 4^ly. as an appendix to these considerations, I shall adde the proper *indices* and significations by which we may make a judgment whether God hath heard our prayers or no.

1. Whosoever prays to God while he is in a state, or in the affection to sin, his prayer is an abomination to God. This was a truth so beleeved by all Nations of the world, that in all Re-
B ligions they ever appointed baptismes and ceremoniall expiations to cleanse the persons before they presented themselves in their holy offices. *Deorum Templa cum adire disponitis ab, omni vos labe puros, lautos, castissimósque præstatis*, said *Arnobius* to the *Gentiles: When you addresse your selves to the Temples of your Gods, you keep your selves chast, and clean, and spotlesse.* They washed their hands, and wore white garments, they refused to touch a dead body, they avoyded a spot upon their clothes as they avoyded a wound upon their head, μὴ καθαρῷ γὰρ καθαρᾶ ἐφάπτεσθαι μὴ ὅσιόν ἐστι. That was the religious ground they went upon; an impure thing ought not to
C touch that which is holy, much lesse to approach the Prince of purities; and this was the sense of the old world in their lustrations, and of the *Jews* in their preparatory baptismes; they wash'd their hands to signifie that they should *cleanse them from all iniquity*, and keep them pure from bloud and rapine; they washed their garments, but that intended they should *not be spotted with the flesh*; and their follies consisted in this, that they did not looke to the bottome of their lavatories; they did not see through the vail of their ceremonies. *Flagitiis omnibus inquinati veniunt ad precandum, & se piè sacrificasse opinantur, si cu-*
D *tem laverint, tanquam libidines intra pectus inclusas ulla amnis abluat, aut ulla Maria purificent*, said *Lactantius*; they come to their prayers dressed round about with wickednesse, *ut quercus hederâ*, and think God will accept their offering if their skin be wash'd; as if a river could purifie their lustfull souls, or a sea take off their guilt. But *David* reconciles the ceremony with the mysterie, *I will wash my hands*, I will wash them *in innocency, and so will I goe to thine altar. Hæ sunt veræ munditiæ* (saies *Tertullian*) *non quas plerique superstitione curant ad omnem orationem, etiam cum lavacro totius corporis aquam sumentes.* "This is the true purifica-
E "tion, not that which most men doe, superstitiously cleansing "their hands and washing when they go to prayers, but cleansing "the soul from all impiety, and leaving every affection to sin; "then they come pure to God: And this is it which the Apostle also signifies, having translated the Gentile and Jewish ceremony into the spirituality of the Gospell, *I will therefore that men*

 pray

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pray every where, levantes puras manus, lifting up cleane hands, so it is in the Vulgar *Latine,* ὁσίους χεῖρας, so it is in the *Greek, holy hands*: That's the purity that God looks for upon them that lift up their hands to him in prayer: and this very thing is founded upon the Naturall constitution of things, and their essentiall proportion to each other.

1. It is an act of profanation for any unholy person to handle holy things, and holy offices. For if God was ever carefull to put all holy things into cancels, and immure them with acts and laws and cautions of separation; and the very sanctification of them was nothing else but the solemn separating them from common usages, that himself might bee distinguished from men by actions of propriety; it is naturally certain, he that would be differenc'd from common things, would be infinitely divided from things that are wicked: If things that are *lawfull* may yet be *unholy* in this sense; much more are unlawfull things most unholy in all senses. If God will not admit of that which is *beside Religion*, he will lesse endure that which is *against Religion*. And therefore if a common man must not serve at the altar, how shall he abide a wicked man to stand there? No: he will not indure him, but he will cast him and his prayer into the separation of an infinite and eternall distance. *Sic profanatis sacris peritura Troja perdidit primùm Deos*, So *Troy* entred into ruine when their prayers became unholy, and they profan'd the rites of their Religion.

2. A wicked person while he remains in that condition is not the naturall object of pity: ἔλεός ὅτι λύπη ὡς ἐπὶ ἀναξίως κακοπαθοῦντι, said *Zeno*; *Mercy is a sorrow or a trouble at that misery which falls upon a person which deserv'd it not.* And so *Aristotle* defines it, it is λύπη ἐπὶ τῷ πονηρῷ τῷ ἀναξίῳ τυγχάνειν, *When we see the person deserves a better fortune*, or is dispos'd to a fairer intreaty, then wee naturally pity him, and *Sinon* pleaded for pity to the *Trojans*, saying,

——*Miserere animi non digna ferentis.*

For who pityeth the tears of a base man who hath treacherously murthered his friend? or who will lend a friendly sigh when he sees a traitor to his country passe forth through the execrable gates of cities? and when any circumstance of baseness, that is, any thing that takes off the excuse of infirmity, does accompany a sin (such as are *ingratitude*, *perjury*, *perseverance*, *delight*, *malice*, *treachery*) then every man scorns the *criminall*, and God delights and rejoyces in, and laughs at the calamity of such a person. When *Vitellius* with his hands bound behind him, his Imperiall robe rent, and with a dejected countenance and an ill name was led to execution, every man curs'd him, but no man wept.

A wept. *Deformitas exitus miſericordiam abſtulerat,* ſaith *Tacitus,* The filthineſſe of his life and death took away pity. So it is with us in our prayers; while we love our ſin we muſt nurſe all its children; and when we roare in our luſtfull beds, and groane with the whips of an exterminating Angell, chaſtiſing thoſe ὑπογαστρίους ἐπιθυμίας (as *Aretas* calls them) the luſts of the lower belly, *wantonneſſe,* and its mother *intemperance,* we feel the price of our ſin, that which God foretold to be their iſſues, that which he threatned us withall, and that which is the naturall conſequent, and its certaine expectation, that which we delighted in, and
B choſe, even then when we refuſed God, and threw away felicity, and hated vertue. For puniſhment is but the latter part of ſin; it is not a new thing and diſtinct from it: or if we will kiſſe the *Hyæna,* or clip the *Lamia* about the neck, we have as certainly choſen the taile, and its venemous embraces, as the face and lip. Every man that ſins againſt God, and loves it, or, which is all one, continues in it, for by interpretation that is love, hath all the circumſtances of unworthineſſe towards God; hee is unthankfull, and a breaker of his vowes, and a deſpiſer of his mercies, and impudent againſt his judgments, he is falſe to his profeſſion,
C falſe to his faith, hee is an unfriendly perſon, and uſeth him barbarouſly who hath treated him with an affection not leſſe then infinite; and if any man does half ſo much evill, and ſo unhandſomely to a man, we ſtone him with ſtones and curſes, with reproach, and an unrelenting ſcorn. And how then ſhall ſuch a perſon hope that God ſhould pity him? for God better underſtands, and deeper reſents, and more eſſentially hates, and more ſeverely exacts the circumſtances and degrees of baſeneſſe then we can doe; and therefore proportionably ſcorns the perſon and derides the calamity. Is not unthankfulneſſe to God a greater baſe-
D neſſe and unworthineſſe then unthanfulneſſe to our Patron? And is not hee as ſenſible of it and more then wee? Theſe things are more then words; and therefore if *no man* pities a baſe perſon, let us remember that *no man* is ſo baſe in any thing as in his unhandſome demeanour towards God. Doe wee not profeſſe our ſelves his ſervants, and yet ſerve the Devill? Doe we not live upon Gods proviſion, and yet ſtand or work at the command of luſt, or avarice, humane regards and little intereſts of the world? We call him *Father* when we deſire our portion, and yet ſpend it in the ſociety of all his enemies. In ſhort: Let our actions to God
E and their circumſtances be ſuppoſed to be done towards men, and we ſhould ſcorn our ſelves; and how then can we expect God ſhould not ſcorne us, and reject our prayer when we have done all the diſhonour to him, and with all the unhandſomneſſe in the world? Take heed leſt we fall into a condition of evill, in which it ſhall be ſaid, *You may thank your ſelves;* and be infinitely afraid leſt at

the ſame time we be in a condition of perſon in which God will upbraid our unworthineſſe, and ſcorne our perſons, and rejoyce in our calamity. The firſt is intolerable, the ſecond is irremediadle; the firſt proclaims our folly, and the ſecond declares Gods finall juſtice; in the firſt there is no comfort, in the latter there is no remedy; *that* therefore makes us miſerable, and *this* renders us deſperate. A

3. This great truth is further manifeſted by the neceſſary and convenient appendages of prayer requir'd, or adviſ'd, or recommended in holy Scripture. For why is *Faſting* preſcribed together with prayer? For neither if we eat are we the better, neither if we eat not are we the worſe; and God does not delight in that ſervice, the firſt, ſecond, and third part of which is nothing but pain and ſelf-affliction. But therefore faſting is uſefull with prayer, becauſe it is a penall duty, and an action of repentance; for then onely God hears ſinners, when they enter firſt into the gates of repentance, and proceed in all the regions of ſorrow, and carefulneſſe; and therefore we are commanded to faſt, that we may pray with more ſpirituality, and with repentance, that is, without the loads of meat, and without the loads of ſin. Of the ſame conſideration it is that *almes* are preſcribed, together with prayer, becauſe it is a part of that charity without which our ſoules are enemies to all that which ought to be equally valued with our owne lives. But beſides this, we may eaſily obſerve what ſpeciall undecencies there are, which beſides the generall malignity and demerit, are ſpeciall *deleteries* and hinderances to our prayers, by irreconciling the perſon of him that prays. B C

1. The firſt is unmercyfulneſſe. Οὔτε ἐξ ἱερῶν βωμῶν, οὔτε ἐξ ἀνθρωπίνης φύσεως ἀφαιρεῖσθαι τὸ ἔλεον, ſaid one in *Stobæus*, and they were well joyned together. He that takes Mercy from a Man is like him that takes an Altar from the Temple; the Temple is of no uſe without an Altar, and the Man cannot pray without mercy; and there are infinite of prayers ſent forth by men which God never attends to, but as to ſo many ſins; becauſe the men live in a courſe of rapine, or tyranny, or oppreſſion, or uncharitableneſſe, or ſomething that is moſt contrary to God, becauſe it is unmercifull. Remember, that God ſometimes puts thee into ſome images of his own relation. We beg of God for mercy, and our Brother begs of us for pity: and therefore let us deal equally with God and all the world. I ſee my ſelfe fall by a too frequent infirmity, and ſtill I beg for pardon, and hope for pity; thy brother that offends thee, he hopes ſo too, and would fain have the ſame meaſure, and would be as glad thou wouldſt pardon him, as thou wouldeſt rejoyce in thy own forgiveneſſe. I am troubled when God rejects my prayer, or in ſtead of hearing my petition, ſends a judgement: Is not thy Tenant, or thy Servant, or thy Client ſo to thee? does D E

not

A not he tremble at thy frown, and is of an uncertaine ſoule till thou ſpeakeſt kindly unto him, and obſerves thy lookes as hee watches the colour of the bean coming from thy box of Sentence, life or death depending on it? when he begs of thee for mercy, his paſſion is greater, his neceſſities more pungent, his apprehenſion more brisk, and ſenſitive, his caſe dreſſed with the circumſtances of pity, and thou thy ſelfe canſt better feel his condition then thou doeſt uſually perceive the earneſtneſſe of thy own prayers to God; and if thou regardeſt not thy brother whom thou ſeeſt, whoſe caſe thou feeleſt, whoſe circumſtances can affict thee, whoſe paſſion
B is dreſſed to thy fancy, and proportioned to thy capacity, how ſhall God regard thy diſtant prayer, or be melted with thy cold deſire, or ſoftned with thy dry ſtory, or moved by thy unrepenting ſoul? If I be ſad, I ſeek for comfort, and goe to God and to the miniſtry of his creatures for it; and is it not juſt in God to ſtop his own fountaines, and ſeal the ciſterns and little emanations of the creatures from thee, who ſhutteſt thy hand, and ſhutteſt thy eye, and twiſteſt thy bowells againſt thy brother, who would as fain be comforted as thou? It is a ſtrange *Iliacall paſſion* that ſo hardens a mans bowells, that nothing proceeds
C from him but the name of his own diſeaſe, a *Miſerere mei Deus*, a prayer to God for pity upon him that will not ſhew pity to others. We are troubled when God through ſeverity breaks our bones, and hardens his face againſt us; but we think our poor brother is made of iron, and not of fleſh and bloud, as we are. God hath bound mercy upon us by the iron bands of neceſſity, and though Gods mercy is the meaſure of his juſtice, yet juſtice is the meaſure of our mercy, and as we doe to others it ſhall be done to us, even in the matter of pardon and of bounty, of gentleneſſe and remiſſion, of bearing each others burdens, and faire
D interpretation; *Forgive us our treſpaſſes as wee forgive them that treſpaſſe againſt us*, ſo we pray. The finall ſentence in this affair is recorded by St. *James*, *Hee that ſhews no mercy ſhall have juſtice without mercy*: as thy poor brother hath groan'd under thy cruelty and ungentle nature without remedy, ſo ſhalt thou before the throne of God; thou ſhalt pray, and plead, and call, and cry, and beg again, and in the midſt of thy deſpairing noyſes be carryed in the regions of ſorrow, which never did, and never ſhall feel a mercy. *God never can heare the prayers of an unmercifull man.* Iam. 2. 13.

E 2. *Luſt* and *uncleanneſſe* is a direct enemy to the *Praying man*, and an obſtruction to his prayers; for this is not onely a prophanation, but a direct ſacriledge; it defiles a Temple to the ground; it takes from a man all affection to ſpirituall things, and mingles his very ſoul with the things of the world; it makes his underſtanding low, and his reaſonings cheap and fooliſh, and it deſtroys his

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his confidence, and all his manly hopes; it makes his ſpirit light, effeminate, and fantaſtick, and diſſolves his attention, and makes his mind ſo to diſaffect all the objects of his deſires, that when he prays he is as uneaſy as an impaled perſon, or a condemned criminall upon the hook or wheel; and it hath in it this evill quality, that a luſtfull perſon cannot pray heartily againſt his ſin; he cannot deſire his cure, for his will is contradictory to his Collect, and he would not that God ſhould hear the words of his prayer, which he poor man never intended. For no crime ſo ſeiſes upon the will as that; ſome ſins ſteale an affection, or obey a temptation, or ſecure an intereſt, or work by the way of underſtanding, but luſt ſeiſes directly upon the will, for the Devil knows well that the luſts of the body are ſoon cured; the uneaſyneſſe that dwels there is a diſeaſe very tolerable, and every degree of patience can paſſe under it. But therefore the Devill ſeiſes upon the will, and that's it that makes adulteries and all the ſpecies of uncleanneſſe; and luſt growes ſo hard a cure, becauſe the formality of it is, that it will not be cured; the will loves it, and ſo long as it does, God cannot love the Man; for God is the Prince of puritie, and the Son of God is the King of Virgins, and the holy Spirit is all love, and that is all purity and all ſpirituality: And therefore the prayer of an Adulterer, or an uncleane perſon, is like the ſacrifices to *Moloch*, or the rites of *Flora*, ubi *Cato ſpectator eſſe non potuit*, a good man will not endure them, much leſſe will God entertaine ſuch reekings of the Dead ſea and clouds of *Sodome*. For ſo an impure vapor begotten of the ſlime of the earth, by the feavers and adulterous heats of an intemperate Summer ſun, ſtriving by the ladder of a mountaine to climbe up to heaven, and rolling into various figures by an uneaſy, unfixed revolution, and ſtop'd at the middle region of the aire, being thrown from his pride and attempt of paſſing towards the ſeat of the ſtars, turnes into an unwholſome flame, and like the breath of hell is confin'd into a priſon of darkneſſe, and a cloud, till it breaks into diſeaſes, plagues and mildews, ſtink and blaſtings: ſo is the prayer of an unchaſt perſon, it ſtrives to climbe the battlements of heaven, but becauſe it is a flame of ſulphur, ſalt and *bitumen*, and was kindled in the diſhonorable regions below, deriv'd from hell, and contrary to God, it cannot paſſe forth to the element of love, but ends in barrenneſſe and murmur, fantaſtick expectations, and trifling imaginative confidences, and they at laſt end in ſorrows and deſpaire. * Every ſtate of ſin is againſt the poſſibility of a mans being accepted; but theſe have a proper venome againſt the graciouſneſſe of the perſon, and the power of the prayer. God can never accept an unholy prayer, and a wicked man can never ſend forth any other; the waters paſſe thorough impure aquæducts and

A B C D E

A and channels of brimſtone, and therefore may end *in brimſtone and fire*, but never in forgiveneſſe, and the bleſſings of an eternall charity.

Henceforth therefore, never any more wonder that men pray ſo ſeldome; there are few that feel the reliſh, and are enticed with the deliciouſneſſe, and refreſhed with the comforts, and inſtructed with the ſanctity, and acquainted with the ſecrets of a holy prayer: But ceaſe alſo to wonder, that of thoſe few that ſay many prayers, ſo few find any return of any at all. To make up a good and a lawfull prayer there muſt be charity, with
B all its daughters, *almes*, *forgiveneſſe*, not judging uncharitably; there muſt be purity of ſpirit, that is, purity of intention; and there muſt be purity of the body and ſoule, that is, the cleanneſſe of chaſtity; and there muſt be no vice remaining, no affection to ſin: for he that brings his body to God, and hath left his will in the power of any ſin, offers to God the calves of his lips, but not a whole burnt-offering; a lame oblation, but not a *reaſonable ſacrifice*; and therefore their portion ſhall be amongſt them whoſe prayers were never recorded in the book of life, whoſe tears God never put into his bottle, whoſe
C deſires ſhall remaine ineffectuall to eternall ages. Take heed you doe not loſe your prayers; *for by them you hope to have eternall life*; and let any of you whoſe conſcience is moſt religious and tender, conſider what condition that man is in, that hath not ſaid his prayers in thirty or forty years together; and that is the true ſtate of him who hath lived ſo long in the courſe of an unſanctified life; in all that while he never ſaid one prayer that did him any good; but they ought to be reckoned to him upon the account of his ſins. Hee that is in the *affection*, or in the *habit*, or in the *ſtate* of any one ſin whatſoever, is
D at ſuch diſtance *from* and contrariety *to* God, that he provokes God to anger in every prayer hee makes: And then adde but this conſideration; that prayer is the great ſumme of our Religion, it is the *effect*, and the *exerciſe*, and the *beginning*, and the *promoter of all* graces, and the *conſummation* and *perfection of many*; and all thoſe perſons who pretend towards heaven, and yet are not experienced in the ſecrets of Religion, they reckon their piety, and account their hopes, onely upon the ſtock of a few prayers; it may be they pray twice every day, it may be thrice, and bleſſed be God for it; ſo farre is very
E well; but if it ſhall be remembred and conſidered, that this courſe of piety is ſo farre from warranting any one courſe of ſin, that any one habituall and cheriſhed ſin deſtroyes the effect of all that piety, wee ſhall ſee there is reaſon to account this to be one of thoſe great arguments with which God hath ſo bound the duty of holy living upon us, that without a holy life

life we cannot in any ſenſe be happy, or have the effect of one prayer. But if we be *returning* and *repenting ſinners*, God delights to hear, becauſe he delights to ſave us: A

——*Si precibus, dixerunt, numina juſtis*
Victa remolleſcunt ——————

When a man is holy, then God is gracious, and a holy life is the *beſt*, and it is a *continuall prayer*; and repentance is the beſt argument to move God to mercy, becauſe it is the inſtrument to unite our prayers to the interceſſion of the Holy Jeſus. B

Serm.

SERMON, V.

Part II.

B

AFter theſe evidences of Scripture, and reaſon deriv'd from its analogy, there will be leſſe neceſſity to take any particular notices of thoſe little objections which are uſually made from the experience of the ſucceſſe and proſperities of evill perſons. For true it is, there is in the world a generation of men that pray long and loud, and aske for vile things, ſuch which they ought to fear, and pray againſt, and yet they are heard; *The fat upon earth eat and worſhip*: But if theſe men aske things hurtfull and Pſal. 22. 29.
C ſinfull, it is certain God hears them not in mercy: They pray to God as deſpairing *Saul* did to his Armour-bearer, *Sta ſuper me & interfice me, ſtand upon me and kill me*; and he that obey'd his voice did him diſhonour and ſinn'd againſt the head of his King, and his own life. And the vicious perſons of old pray'd to *Laverna*,

——— Pulchra Laverna,
Da mihi fallere, da juſtum ſanctúmq; videri,
Noctem peccatis & fraudibus objice nubem.

D Give me a proſperous robbery, a rich prey, and ſecret eſcape, let me become rich with theeving and ſtill be accounted holy. For every ſort of man hath ſome religion or other, by the meaſures of which they proportion their lives and their prayers; Now as the holy Spirit of God teaching us to pray, makes us like himſelf in order to a holy and an effective prayer; and no man prayes well, but he that prays by the Spirit of God, *the Spirit of holineſſe*, and he that prayes with the Spirit muſt be made like to the Spirit, he is firſt ſanctified and made holy, and then made fervent, and then his prayer aſcends beyond the cloud; firſt he is renewed in the ſpirit of
E his minde, and then he is inflamed with holy fires, and guided by a bright ſtarre; firſt purified and then lightned, then burning and ſhining: ſo is every man in every of his prayers. He is alwayes like the ſpirit by which he prayes: If he be a luſtfull perſon, he prayes with a luſtfull ſpirit; if he does not pray for it, he cannot heartily pray againſt it. If he be a Tyrant or an uſurper, a robber or a mur-

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murtherer, he hath his *Laverna* too, by which all his desires are guided, and his prayers directed, and his petitions furnished. He cannot pray against that spirit that possesses him, and hath seised upon his will and affections: If he be fill'd with a lying spirit, and be conformed to it in the image of his minde, he will be so also in the expressions of his prayer, and the sense of his soul. Since therefore no prayer can be good but that which is taught by the Spirit of grace, none holy but the man whom Gods Spirit hath sanctified, and therefore none heard to any purposes of blessing which the holy Ghost does not make for us (for he makes intercession for the Saints, the Spirit of Christ is the *præcentor* or the *rector chori* the Master of the Quire) it followes that all other prayers being made with an evill Spirit must have an evill portion; and though the Devils by their Oracles have given some answers, and by their significations have foretold some future contingencies, and in their government and subordinate rule have assisted some armies, and discovered some treasures, and prevented some snares of chance, and accidents of men, yet no man that reckons by the measures of reason or religion, reckons witches and conjurors amongst blessed and prosperous persons: these and all other evill persons have an evill spirit, by the measures of which their desires begin and proceed on to issue; but this successe of theirs neither comes from God, nor brings felicity: but if it comes from God, *it is anger*, if it descends upon good men, it *is a curse*, if upon evill men, it is *a sin*, and then it is a present curse, and leads on to an eternall infelicity. *Plutarch* reports that the *Tyrians* tyed their gods with chains, because certain persons did dream that *Apollo* said he would leave their City, and go to the party of *Alexander*, who then besieged the town: and *Apollodorus* tels of some that tied the image of *Saturne* with bands of wooll upon his feet. So are some Christians; they think God is tyed to their sect, and bound to be of their side and the interest of their opinion; and they think he can never go to the enemies party so long as they charme him with certain formes of words or disguises of their own; and then all the successe they have, and all the evils that are prosperous, all the mischiefs they do, and all the ambitious designs that do succeed, they reckon upon the account of their prayers; and well they may; for their prayers are sins, and their desires are evill, they wish mischief, and they act iniquity, and they enjoy their sin: and if this be a blessing or a cursing, themselves shall then judge, and all the world shall perceive, when the accounts of all the world are truly stated; then when prosperity shall be called to accounts, and adversity shall receive its comforts, when vertue shall have a crown, and the satisfaction of all sinfull desires shall be recompensed with an intolerable sorrow, and the despair of a perishing soul. *Nero's Mother* prayed passionately that her son might be Emperor; and many persons of whom

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whom S. *Iames* ſpeaks, *pray to ſpend upon their luſts*, and they are heard too: ſome were not; and very many are: and ſome that fight againſt a juſt poſſeſſor of a country pray that their wars may be proſperous, and ſometimes they have been heard too: and *Julian the Apoſtate* prayed, and ſacrificed, and inquired of *Dæmons*, and burned mans fleſh, and operated with ſecret rites, and all that he might craftily and powerfully oppoſe the religion of Chriſt, and he was heard too, and did miſchief beyond the malice and effect of his predeceſſors, that did ſwim in Chriſtian bloud: but when we ſum up the accounts at the foot of their lives, or ſo ſoon as the thing was underſtood, and finde that the effect of *Agrippina*'s prayer was, that her ſon murdered her; and of thoſe luſtfull petitioners, in St. *Iames*, that they were given over to the tyranny and poſſeſſion of their paſſions, and baſer appetites; and the effect of *Iulian* the Apoſtate's prayer was, that he liv'd and died a profeſſed enemy of Chriſt; and the effect of the prayers of uſurpers is, that they do miſchief, and reap curſes, and undoe mankinde, and provoke God, and live hated, and die miſerable, and ſhall poſſeſſe the fruit of their ſin to eternall ages; theſe will be no objections to the truth of the former diſcourſe, but greater inſtances, that if by *hearing our prayers* we mean, or intend a *bleſsing*, we muſt alſo by *making prayers* mean, that *the man* firſt *be holy* and his *deſires juſt* and *charitable*, before he can be admitted to the throne of grace, or converſe with God by the entercourſes of a proſperous prayer.

That's the firſt generall. 2. Many times good men pray, and their prayer is not a ſin, but yet it returns empty; becauſe although the man be, yet the prayer is not in proper diſpoſition; and here I am to account to you concerning the collaterall and accidentall hinderances of the prayer of a good man.

The firſt thing that hinders the prayers of a good man from obtaining its effect is a violent anger, a violent ſtorm in the ſpirit of him that prayes. For anger ſets the houſe on fire, and all the ſpirits are buſie upon trouble, and intend propulſion, defence, diſpleaſure or revenge; it is a ſhort madneſſe, and an eternall enemy to to diſcourſe, and ſober counſels, and fair converſation; it intends its own object with all the earneſtneſſe of perception, or activity of deſigne, and a quicker motion of a too warm and diſtempered bloud; it is a feaver in the heart, and a calenture in the head, and a fire in the face, and a ſword in the hand, and a fury all over; and therefore can never ſuffer a man to be in a diſpoſition to pray. For prayer is an action and a ſtate of entercourſe, and deſire, exactly contrary to this character of anger. Prayer is an action of likeneſſe to the holy Ghoſt, the Spirit of gentleneſſe and dove-like ſimplicity; an imitation of the holy Jeſus, whoſe Spirit is meek up to the greatneſſe of the biggeſt example, and a conformity to God whoſe anger is alwaies juſt, and marches ſlowly, and is without tranſportation,

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tion, and often hindred, and never hasty, and is full of mercy; prayer is the peace of our spirit, the stilnesse of our thoughts, the evennesse of recollection, the seat of meditation, the rest of our cares, and the calme of our tempest; prayer is the issue of a quiet minde, of untroubled thoughts, it is the daughter of charity, and the sister of meeknesse; and he that prayes to God with an angry, that is, with a troubled and discomposed spirit, is like him that retires into a battle to meditate, and sets up his closet in the out quarters of an army, and chooses a frontier garrison to be wise in. Anger is a perfect alienation of the minde from prayer, and therefore is contrary to that attention which presents our prayers in a right line to God. For so have I seen a lark rising from his bed of grasse and soaring upwards singing as he rises, and hopes to get to heaven, and climbe above the clouds; but the poor bird was beaten back with the loud sighings of an eastern winde, and his motion made irregular and unconstant, descending more at every breath of the tempest, then it could recover by the libration and frequent weighing of his wings; till the little creature was forc'd to sit down and pant, and stay till the storm was over, and then it made a prosperous flight, and did rise and sing as if it had learned musick and motion from an Angell as he passed sometimes through the aire about his ministeries here below: so is the prayers of a good man; when his affairs have required businesse, and his businesse was matter of discipline, and his discipline was to passe upon a sinning person, or had a design of charity, his duty met with the infirmities of a man, and anger was its instrument, and the instrument became stronger then the prime agent, and raised a tempest, and overrul'd the man; and then his prayer was broken, and his thoughts were troubled, and his words went up towards a cloud, and his thoughts pull'd them back again, and made them without intention; and the good man sighs for his infirmity, but must be content to lose that prayer, and he must recover it when his anger is removed and his spirit is becalmed, made even as the brow of *Jesus*, and smooth like the heart of God; and then it ascends to heaven upon the wings of the holy dove, and dwels with God till it returnes like the usefull Bee, loaden with a blessing and the dew of heaven.

But besides this; anger is a combination of many other things every one of which is an enemy to prayer; it is λύπη, and ὄρεξις and πυρεία, and it is ζέσις, and it is ἀθεσία, and it is κόλασις, and ἐπίτιμησις, so it is in the severall definitions of it, and in its naturall constitution. It hath in it the trouble of *sorrow*, and the heats of *lust*, and the disease of *revenge*, and the boylings of a *feaver*, and the rashnesse of *præcipitancy*, and the disturbance of *persecution*; and therefore is a certain effective enemy against prayer which ought to be a spirituall joy, and an act of mortification; and to have in it no heats but of charity and

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A and zeal; and they are to be guided by prudence and consideration, and allayed with the deliciousnesse of mercy, and the serenity of a meek and a quiet spirit; and therefore S. *Paul* gave caution, that *the sun should not go down upon our anger*, meaning, *that it should not stay upon us till evening prayer*; for it would hinder our evening sacrifice; but the stopping of the first egressions of anger, is a certain artifice of the Spirit of God to prevent unmercifulnesse, which turns not only our desires into vanity, but our prayers into sin; and remember that *Elijah*'s anger, though it was also *Zeal*, had so discomposed his spirit when the two Kings came to inquire of the Lord, that
B though he was a good man and a Prophet, yet he could not pray, he *could not inquire of the Lord*, till by rest and musick he had gathered himself into the evenness of a dispassionate and recollected minde; therefore let your prayers be without wrath. Βέλεται ἀυτὸς ἀναδιδάξαι διὰ συμβόλων ὁπότε προσέρχοιντο εἰς βωμὸς εὐξάμενοι ἢ εὐχαριστήσοντες, μηδὲν ἀρρώστημα ἢ πάθος ἐπιφέρειν τῇ ψυχῇ, for God by many significations hath taught us, that when men go to the altars to pray, or to give thanks, they must bring no sin, or violent passion along with them to the sacrifice, said *Philo*.

2. *Indifferency* and *easinesse* of desire is a great enemy to the sucC cesse of a good mans prayer; When *Plato* gave *Diogenes* a great vessell of Wine who ask'd but a little, and a few Carrawaies, the *Cynic* thank'd him with his rude expression; *Cum interrogaris quot sint duo & duo, respondes viginti; ita non secundum ea quæ rogaris das, nec ad ea quæ interrogaris respondes*: "Thou neither answerest "to the question thou art asked, nor givest according as thou art "desired; but being inquired of, how many are two and two, thou "answerest twenty. So it is with God and us in the intercourse of our prayers: we pray for health, and he gives it us, it may be, a sickness that carries us to eternall life; we pray for necessary
D support for our persons and families, and he gives us more then we need; we beg for a removall of a present sadness, and he gives us that which makes us able to bear twenty sadnesses, a cheerfull spirit, a peacefull conscience, and a joy in God, as an antepast of eternall rejoycings in the Kingdome of God; But then although God doth very frequently give us beyond the matter of our desires, yet he does not so often give us great things beyond the spirit of our desires, beyond the quickness, vivacity, and fervor of our minds; for there is but one thing in the world that God hates besides sin, that is, *indifferency* and *lukewarmnesse*; which although it hath not in
E it the direct nature of sin, yet it hath this testimony from God, that it is loathsome and abominable, and excepting this thing alone, God never said so of any thing in the New Testament, but what was a direct breach of a commandement. The reason of it is, because *lukewarmnesse* or an *indifferent spirit* is an undervaluing of God and of Religion, it is a separation of reason from affections,

See 2. Sermon of lukewarmnesse and zeal.

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and a perfect conviction of the understanding to the goodnesse of a duty, but a refusing to follow what we understand. For he that is *lukewarm* alwaies understands the better way, and seldome pursues it; he hath so much reason as is sufficient, but he will not obey it; his will does not follow the dictate of his understanding, and therefore it is unnaturall. It is like the phantastick fires of the night, where there is *light and no heat*, and therefore may passe on to the reall fires of hell, where there is *heat and no light*; and therefore although *an act of lukewarmnesse* is only an undecency, and no sin; yet *a state of lukewarmnesse* is criminall, and sinfull state of imperfection and undecency; an *act of indifferency* hinders *a single prayer* from being accepted; but *a state* of it makes *the person ungracious* and despised in the Court of heaven: and therefore S. *Iames* in his accounts concerning an effective prayer, not only requires that he be a just man who prayes, but his prayer must be *fervent*; δέησις δικαίου ἐνεργουμένη, *an effectuall fervent prayer*, so our English reads it; it must be an intent, zealous, busie, operative prayer; for consider what a huge undeceney it is, that a man should speak to God for a thing that he values not; or that he should not value a thing, without which he cannot be happy; or that he should spend his religion upon a trifle; and if it be not a trifle, that he should *not spend* his affections upon it. If our prayers be for temporall things, I shall not need to stirre up your affections to be passionate for their purchase; we desire them greedily, we run after them intemperately, we are kept from them with huge impatience, we are delayed with infinite regret, we preferre them before our duty, we aske them unseasonably, we receive them with our own prejudice, and we care not, we choose them to our hurt and hinderance, and yet delight in the purchase; and when we do pray for them, we can hardly bring our selves to it, to submit to Gods will, but will have them (if we can) whether he be pleased or no; like the Parasite in the Comedy, *Qui comedit quod fuit & quod non fuit*, he eat all and more then all, what was set before him, and what was kept from him. But then for spirituall things, for the intereſt of our souls, and the affairs of the Kingdome, we pray to God with just such a zeal as a man begs of the Chirurgeon to cut him of the stone; or a condemned man desires his executioner quickly to put him out of his pain, by taking away his life; when things are come to that passe, it must be done, but God knows with what little complacency and desire, the man makes his request: And yet the things of religion and the spirit, are the only things that ought to be desired vehemently, and pursued passionately, because God hath set such a value upon them that they are the effects of his greatest loving kindnesse; they are the purchases of Christs bloud, and the effect of his continuall intercession, the fruits of his bloudy sacrifice, and the gifts of his healing and saving mercy, the graces of Gods Spirit, and the only instruments of

A of felicity; and if we can have fondneſſes for things indifferent, or dangerous, our prayers upbraid our ſpirits when we beg coldly and tamely for thoſe things for which we ought to dye, which are more precious then the globes of Kings, and weightier then Imperiall Scepters, richer then the ſpoils of the Sea, or the treaſures of the *Indian* hils.

He that is cold and tame in his prayers, hath not taſted of the deliciouſneſſe of Religion, and the goodneſſe of God; he is a ſtranger to the ſecrets of the Kingdome, and therefore he does not know what it is either to have hunger or ſatiety; and therefore neither are
B they hungry for God, nor ſatisfied with the world, but remain ſtupid and inapprehenſive, without reſolution and determination, never chooſing clearly, nor purſuing earneſtly; and therefore never enter into poſſeſſion, but alwaies ſtand at the gate of wearineſſe, unneceſſary caution, and perpetuall irreſolution. But ſo it is too often in our prayers; we come to God becauſe it is civill ſo to do, and a generall cuſtome, but neither drawn thither by love, nor pinch'd by ſpirituall neceſſities, and pungent apprehenſions; we ſay ſo many prayers becauſe we are reſolved ſo to do, and we paſſe through them ſometimes with a little attention, ſome-
C times with none at all, and can we think that the grace of Chaſtity can be obtain'd at ſuch a purchaſe, that grace that hath coſt more labours then all the perſecutions of faith, and all the diſputes of hope, and all the expence of charity beſides, amounts to? Can we expect that our ſinnes ſhould be waſhed by a lazie prayer? Can an indifferent prayer quench the flames of hell, or reſcue us from an eternall ſorrow? Is luſt ſo ſoon overcome, that the very naming it can maſter it? Is the Devill ſo ſlight and eaſie an enemy, that he will fly away from us at the firſt word, ſpoken without power, and without vehemence?
D Read and attend to the accents of the prayers of Saints. *I cryed day and night before thee, O Lord; my ſoul refuſed comfort; my throat is dry with calling upon my God, my knees are weak through faſting*; and, *Let me alone*, ſayes *God* to *Moſes*; and, *I will not let thee go till thou haſt bleſſed me*, ſaid *Jacob* to the Angell. And I ſhall tell you a ſhort character of a fervent prayer out of the practiſe of S. *Hierome*, in his Epiſtle to *Euſtochium de cuſtodiâ virginitatis*.
"Being deſtitute of all help I threw my ſelf down at the feet of
"Jeſus; I water'd his feet with tears, and wiped them with my
"hair, and mortified the luſt of my fleſh with the abſtinence and
E "hungry diet of many weeks; I remember that in my crying to
"God, I did frequently joyn the night and the day, and never did
"intermit to call, nor ceaſe from beating my breſt, till the mercy of
"the Lord brought to me peace and freedome from temptation.
"After many tears, and my eyes fixed in heaven, I thought my
"ſelf ſometimes encircled with troops of Angels, and then at laſt I

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"ſang to God, *We will run after thee into the ſmell and delicious-*
"*neſſe of thy precious ointments*; ſuch a prayer as this will never
"return without its errand. But though your perſon be as gracious
as *David* or *Job*, and your deſire as holy as the love of Angels,
and your neceſſities great as a new penitent, yet it pierces not the
clouds, unleſſe it be alſo as loud as thunder, paſſionate as the cries
of women, and clamorous as *neceßity*. And we may gueſſe at the
degrees of importunity by the inſinuation of the Apoſtle: *Let the*
married abſtain for a time, ut vacent orationi & jejunio, that *they may*
attend to Prayer; it is a great attendance, and a long diligence that
is promoted by ſuch a ſeparation, and ſuppoſes a devotion that
ſpends more then many hours; for ordinary prayers, and many
hours of every day might well enough conſiſt with an ordinary coha-
bitation; but that which requires ſuch a ſeparation cals for a longer
time and a greater attendance then we uſually conſider. For eve-
ry prayer we make is conſidered by God, and recorded in heaven;
but cold prayers are not put into the account in order to effect and
acceptation; but are laid aſide like the buds of roſes which a cold
wind hath nip'd into death, and the diſcoloured *tawny face of an In-*
dian ſlave: and when in order to your hopes of obtaining a great
bleſſing, you reckon up your prayers with which you have ſoli-
cited your ſuit in the court of heaven, you muſt reckon, not by
the number of the collects, but by your ſighs and paſſions, by the
vehemence of your deſires, and the fervour of your ſpirit, the
apprehenſion of your need, and the conſequent proſecution of your
ſupply. *Chriſt* pray'd κραυγαῖς ἰσχυραῖς *with loud cryings*, and S. *Paul*
made mention of his ſcholars in his prayers *night and day*. Fall
upon your knees and grow there, and let not your deſires cool,
nor your zeal remit, but renew it again and again, and let not
your offices and the cuſtome of praying put thee in mind of thy
need, but let thy need draw thee to thy holy offices; and remem-
ber *how great a God*, how glorious a Majeſty you ſpeak to, there-
fore let not your devotions and addreſſes be little. Remember
how great a need thou haſt; let not your deſires be leſſe. Re-
member *how great the thing is you pray for*; do not undervalue it
with thy indifferency. Remember that *prayer is an act of Religion*;
let it therefore be made thy buſineſſe: and laſtly, Remember that
God hates a cold prayer, and therefore will never bleſſe it, but
it ſhall be alwaies ineffectuall.

3. Under this title of lukewarmneſſe and tepidity may be com-
priſed alſo theſe Cautions: that a good mans prayers are ſome-
times hindred by *inadvertency*, ſometimes by *want of perſeverance*.
For inadvertency or want of attendance to the ſenſe and intention
of our prayers, it is certainly an effect of lukewarmneſſe, and a cer-
tain companion and appendage to humane infirmity; and is only
ſo remedyed as our prayers are made zealous, and our infirmities

paſſe

A passe into the strengths of the Spirit. But if we were quick in our perceptions, either concerning our danger, or our need, or the excellency of the object, or the glories of God, or the niceties and perfections of Religion, we should not dare to throw away our prayers so like fools, or come to God and say a prayer with our minde standing at distance, trifling like untaught boyes at their books, with a truantly spirit. I shall say no more to this, but that in reason we can never hope that God in heaven will hear our prayers, which we our selves speak and yet hear not at the same time when we our selves speak them with instruments joy-
B ned to our ears; even with those organs which are parts of our hearing faculties. If they be not worth our own attending to, they are not worth Gods hearing; If they are worth Gods attending to, we must make them so by our own zeal, and passion, and industry, and observation, and a present and a holy spirit.

But concerning *perseverance*, the consideration is something distinct. For when our prayer is for a great matter, and a great necessity, strictly attended to, yet we pursue it only by chance or humour, by the strengths of fancy, and naturall dispositon; or
C else our choice is cool as soon as hot, like the emissions of lightning, or like a sun-beam often interrupted with a cloud, or cool'd with intervening showers: and our prayer is without fruit because the desire lasts not, and the prayer lives like the repentance of *Simon Magus*, or the trembling of *Felix*, or the Jewes devotion for seven dayes of unleavened bread, during the Passeover or the feast of Tabernacles; but if we would secure the blessing of our prayers, and the effect of our prayers, we must never leave till we have obtain'd what we need.

There are many that pray against a temptation for a moneth together, and so long as the prayer is fervent, so long the man
D hath a nolition, and a direct enmity against the lust; he consents not all that while; but when the moneth is gone, and the prayer is removed, or becomes lesse active, then the temptation returnes, and forrages, and prevails, and seises upon all our unguarded strengths. There are some desires which have a period, and Gods visitations expire in mercy at the revolution of a certain number of dayes; and our prayer must dwell so long as Gods anger abides; and in all the storm we must out cry the noyse of the tempest, and the voices of that thunder. But if we become hardned, and by custome and cohabitation with the danger lose our fears, and
E abate of our desires and devotions, many times we shall finde, that God by a sudden breach upon us will chastise us for letting our hands go down. *Israel* prevailed no longer then *Moses* held up his hands in prayer; and he was forced to continue his prayer, till the going down of the Sun; that is, till the danger was over, till the battell was done. But when our desires, and

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prayers are in the matter of ſpirituall danger, they muſt never be remitted, becauſe our danger continues for ever, and therefore ſo muſt our watchfulneſſe, and our guards. *Vult n. Deus rogari, vult cogi, vult quâdam importunitate vinci* (ſayes S. *Gregory*) God loves to be *invited, intreated, importun'd* with an unquiet, reſtleſſe deſire and a perſevering prayer. Χῆ ἀδιαλείπτως ἰύχεδς τ ἀεὶ τὸ θεῖον θρησκειας, ſaid *Proclus*. That's a holy and a religious prayer, that never gives over, but renewes the prayer, and dwels upon the deſire; for this only is effectuall. Δικάιον βροτῶ κραιπνὸι ἀάκα, ες πολέδεν, God hears the perſevering man, and the unwearied prayer. For it is very conſiderable, that we be very curious to obſerve; that many times a luſt is *ſopita, non mortua*, it is aſleep; the enemy is at truce, and at quiet for a while, but not conquered, not dead; and if we put off our armour too ſoon, we loſe all the benefit of our former war, and are ſurpriſed by indiligence and a careleſſe guard. For God ſometimes binds the Devill in a ſhort chain, and gives his ſervants reſpite, that they may feel the ſhort pleaſures of a peace, and the reſt of innocence, and perceive what are the eternall felicities of heaven, where it ſhall be ſo for ever; But then we muſt return to our warfare again; and every ſecond aſſault is more troubleſome, becauſe it finds our ſpirits at eaſe, and without watchfulneſſe, and delighted with a ſpirituall reſt, and keeping holiday. But let us take heed; for whatſoever temptation we can be troubled withall by our naturall temper, or by the condition of our life, or the eviil circumſtances of our condition, ſo long as we have capacity to feel it, ſo long we are in danger, and muſt *watch thereunto with prayer* and continuall diligence. And when your temptations let you alone, let not you God alone; but lay up prayers and the bleſſings of a conſtant devotion againſt the day of tryall. Well may your temptation ſleep, but if your prayers do ſo, you may chance to be awakened with an aſſault that may ruine you. However, the rule is eaſie: Whatſoever you need, aske it of God ſo long as you want it, even till you have it. For God therefore many times defers to grant, that thou mayſt perſevere to aske; and becauſe every holy prayer is a glorification of God by the confeſſing many of his attributes, a laſting and a perſevering prayer is a little image of the Allelujahs and ſervices of eternity; it is a continuation to do that according to our meaſures which we ſhall be doing to eternall ages: therefore think not that five or ſix hearty prayers can ſecure to thee a great bleſſing, and a ſupply of a mighty neceſſity. He that prays ſo, and then leaves off, hath ſaid ſome prayers, and done the ordinary offices of his Religion, but hath not ſecured the bleſſing, nor uſed means reaſonably proportionable to a mighty intereſt.

4. The prayers of a good man are oftentimes hindered, and deſtitute of their effect for want of praying in good company; for ſometimes an evill or an obnoxious perſon hath ſo ſecured and aſcertained a miſchief to himſelf, that he that ſtayes in his company or his traffick

A sick must also share in his punishment: and the *Tyrian* sailers with all their vows and prayers could not obtain a prosperous voyage so long as *Jonas* was within the Bark; for in this case the interest is divided, and the publick sin prevails above the private piety. When the Philosopher asked a penny of *Antigonus*, he told him it was too little for a *King* to give; when he asked a talent, he told him it was too much for a *Philosopher* to receive; for he did purpose to cousen his own charity, and elude the others necessity, upon pretence of a double inequality. So it is in the case of a good man mingled in evill company: if a curse be too severe for a good man,
B a mercy is not to be expected by evill company; and his prayer, when it is made in common, must partake of that event of things which is appropriate to that society. The purpose of this caution is, that every good man be carefull that he do not mingle his devotion in the communions of hereticall persons, and in schismaticall conventicles; for although he be like them that follow *Absalom* in the simplicity of their heart, yet his intermediall fortune, and the event of his present affairs may be the same with *Absaloms*; and it is not a light thing, that we curiously choose the parties of our Communion. I do not say it is necessary to avoid all the society of evill
C persons; for then *we must go out of the world*; and when we have thrown out a drunkard, possibly we have entertain'd an hypocrite; or when a swearer is gone, an oppressor may stay still; or if that be remedied, yet pride is soon discernible, but not easily judicable: but that which is of caution in this question is, that we never mingle with those, whose very combination is a sin; such as were *Corah* and his company that rebelled against *Moses their Prince*; and *Dathan* and *Abiram* that made a schisme in Religion against *Aaron the Priest*: for so said the Spirit of the Lord, *Come out from the congregation of these men, lest ye perish in their company*; and all
D those that were abused in their communion, did *perish in the gainsaying of* Corah. It is a sad thing to see a good man cousened by fair pretences, and allured into an evill snare; for besides, that he dwels in danger, and cohabits with a dragon, and his vertue may change by evill perswasion, into an evill disposition, from sweetnesse to bitternesse, from thence to evill speaking, from thence to beleeve a lye, and from beleeving to practise it; besides this, it is a very great sadnesse, that such a man should lose all his prayers to very many purposes: God will not respect the offering of those men who assemble by a peevish spirit; and therefore although God in pity re-
E gards the desires of a good man if innocently abused, yet as it unites in that assembly, God will not hear it to any purposes of blessing, and holinesse; unlesse we *keep the unity of the spirit in the bond of peace*, we cannot have the blessing of the Spirit in the returns of a holy prayer; and all those assemblies which meet together against God or Gods Ordinances, may pray and call, and cry loudly, and frequently,

quently, and ſtill they provoke God to anger; and many times he will not have ſo much mercy for them as to deny them; but lets them proſper in their ſin, till it ſwels to intolerable and impardonable. * But when good men pray with one heart, and in a *holy aſſembly*, that is, *holy in their deſires, lawfull in their authority*, though the perſons be of different complexion, *then* the prayer flies up to God like the hymns of a Quire of Angels; for God that made body and ſoul to be one man, and God and man to be one Chriſt, and three perſons are one God, and his praiſes are ſung to him by Quires, and the perſons are joyned in orders, and the orders into hierarchies, and all, that God may be ſerved by unions and communities, loves that his Church ſhould imitate the Concords of heaven, and the unions of God, and that every good man ſhould promote the intereſts of his prayers by joyning in the communion of Saints in the unions of obedience and charity, with the powers that God and the Lawes have ordained. A B

The ſum is this, If the man that makes the prayer be an unholy perſon, his prayer is not the inſtrument of a bleſſing, but a curſe; but when the ſinner begins to repent truly, then his deſires begin to be holy. But if they be holy, and juſt, and good, yet they are without profit and effect, if the prayer be made in ſchiſme, or an evill communion, or if it be made without attention, or if the man ſoon gives over, or if the prayer be not zealous, or if the man be angry. There are very many waies for a good man to become unbleſſed and unthriving in his prayers, and he cannot be ſecure unleſſe he be in the ſtate of grace, and his ſpirit be quiet, and his minde be attentive, and his ſociety be lawfull, and his deſires earneſt, and paſſionate, and his devotions perſevering, laſting till his needs be ſerved, or exchanged for another bleſſing: ſo that, what *Lælius (apud Cicer. de ſenectute)* ſaid concerning old age, *neque in ſummâ inopiâ levis eſſe ſenectus poteſt, ne ſapienti quidem, nec inſipienti etiam in ſummâ copiâ non gravis*; *that a wiſe man could not bear old age if it were extremely poor; and yet if it were very rich, it were intolerable to a fool*; we may ſay concerning our prayers; they are ſins and unholy, if a wicked man makes them, and yet if they be made by a good man they are ineffective, unleſſe they be improved by their proper diſpoſitions. A good man cannot prevail in his prayers, if his deſires be cold, and his affections trifling, and his induſtry ſoon weary, and his ſociety criminall; and if all theſe appendages of prayer be obſerved, yet they will do no good to an evill man, for his prayer that begins in ſin, ſhall end in ſorrow. C D E

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Part, III.

B

3. NExt I am to inquire and consider, what degrees and circumstances of piety are requir'd to make us fit to be intercessors for others, and to pray for them with probable effect? I say *with probable effect*, for when the event principally depends upon that which is not within our own election, such as are the lives and actions of others, all that we can consider in this affair is, whether wee be persons fit to pray in the behalf of others that hinder not, but are persons within the limit
C and possibilities of the present mercy. When the Emperour *Maximinus* was smitten with the wrath of God, and a sore disease for his cruell persecuting the Christian cause, and putting so many thousand innocent and holy persons to death, and he understood the voice of God and the accents of thunder, and discerned that cruelty was the cause, he revoked their decrees made against the Christians, recall'd them from their caves and deserts, their sanctuaries, and retirements, and enjoyned them to pray for the life and health of their Prince. They did so, and they who could com-
D mand mountaines to remove, and were obeyed, they who could doe miracles, they who with the key of prayer could open Gods four closets, of the *wombe* and the *grave*, of *providence* and *rain*, could not obtain for their bloudy Emperour one drop of mercy, but he must die miserable for ever. God would not be intreated for him, and though he loved the prayer because he loved the Advocates, yet *Maximinus* was not worthy to receive the blessing. And it was threatned to the rebellious people of *Israel*, and by them to all people that should sin grievously against the Lord, *God would break their staffe of bread*, and even the righteous should not be prevailing intercessors; *Though* Noah, Job, *or* Daniel Ezek. 14. 14.
E *were there, they should deliver but their own souls by their righteousnesse, saith the Lord God*: and when *Abraham* prevailed very far with God in the behalf of *Sodome*, and the five Cities of the Plain, it had its period; If there had been ten righteous in *Sodom* it should have been spared for their sakes, but four onely were found, and they onely delivered their own souls too; but neither their righteous-

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righteousnesse, nor *Abrahams* prayer prevailed any further; and we have this case also mentioned in the New Testament: *If any man see his brother sin a sin which is not unto death, he shall aske and he shall give him life for them that sin not unto death.* At his prayer the sinner shall receive pardon; God shall *give him life for them*, to him that prays in their behalf that sin; provided it be *not a sin unto death.* For *there is a sin unto death, but I doe not say that he shall pray for it.* There his Commission expires, and his power is confin'd. For there are some sins of that state and greatnesse that God will not pardon. S. *Austin* in his books *de sermone Domini in monte* affirms it, concerning some one single sin of a perfect malice. It was also the opinion of *Origen* and *Athanasius*, and is followed by venerable *Bede*; and whether the Apostle means a peculiar state of sin, or some one single great crime which also supposes a precedent and a present state of criminall condition; it is such a thing as will hinder our prayers from prevailing in their behalf; we are therefore not encouraged to pray, because they cannot receive the benefit of Christs intercession, and therefore much lesse of our Advocation, which onely can prevail by vertue and participation of his mediation. For whomsoever Christ prays, for them wee pray, that is, for all them that are within the covenant of repentance, for all whose actions have not destroyed the very being of Religion, who have not renounc'd their faith, nor voluntarily quit their hopes, nor openly opposed the Spirit of grace, nor grown by a long progresse to a resolute and finall impiety, nor done injustices greater then *sorrow*, or *restitution*, or *recompense*, or *acknowledgment.* However, though it may be uncertain and disputed concerning the number of *sins unto death*, and therefore to pray, or not to pray, is not matter of duty; yet it is all one, as to the effect, whether we know them or no; for though we intend charity when we pray for the worst of men, yet concerning the event God will take care, and will certainly return thy prayer upon thy own head, though thou didst desire it should water and refresh thy neighbors dryesse; and St. *John* so expresses it as if he had left the matter of duty undetermin'd; because the instances are uncertain; yet the event is certainly none at all, therefore because we are not encouraged to pray, and because it is a *sin unto death*, that is, such a sin that hath no portion in the promises of life, and the state of repentance. But now, suppose the man for whom wee pray to be capable of mercy, within the covenant of repentance, and not farre from the Kingdome of heaven; yet,

2ly. No prayers of others can further prevail then to remove this person to the next stage in order to felicity. When S. *Monica* prayed for her son, she did not pray to God to save him, but to cõvert him; and when God intended to reward the prayers and almes of *Cornelius*, he did not do it by giving him a Crown, but by sending an Apostle

A Apoſtle to him to make him a Chriſtian; the meaning of which obſervation is, that we may underſtand, that as in the perſon prayed for, there ought to be the great diſpoſition of being in a ſaveable condition; ſo there ought alſo to be all the intermediall aptneſſes: for juſt as he is diſpoſed, ſo can we prevail, and the prayers of a good man firſt prevail in behalf of a ſinner, that he ſhall be invited, that he ſhall be reproved, and then that he ſhall attend to it, then that he ſhall have his heart open'd, and then that he ſhall repent: And ſtill a good mans prayers follow him thorough the ſeverall ſtages of pardon, of ſanctification, of reſtraining graces, of a B mighty providence, of great aſſiſtance, of perſeverance, and a holy death. No prayers can prevaile upon an undiſpoſed perſon. For the Sun himſelf cannot enlighten a blind eye, nor the ſoule move a body whoſe ſilver cord is looſed, and whoſe joints are untyed by the rudeneſſe and diſſolutions of a pertinacious ſickneſſe. But then, ſuppoſe an eye quick, and healthfull, or apt to be refreſhed with light and a friendly proſpect, yet a glow-worm or a diamond, the ſhels of pearl, or a dead mans candle, are not enough to make him diſcern the beauties of the world, and to admire the glories of creation. Therefore,

C 2. As the perſons muſt be capable for whom we pray, ſo they that pray for others muſt be perſons extraordinary in ſomething: 1. If perſons be *of an extraordinary piety*, they are apt to be interceſſors for others. This appeares in the caſe of *Job*: When the wrath of God was kindled againſt *Elipha*z, and his two friends, God commanded them to offer a ſacrifice; but *my ſervant* Job *ſhall pray for you, for him will I accept*: and it was ſo in the caſe of the prevaricating *Iſraelites*; God was full of indignation againſt them, and ſmote them, *Then ſtood up* Phinehas *and prayed, and the plague ceaſed.* For this man was a good man, and the ſpirit of an extraor- D dinary zeal filled him, and he did glory to God in the execution upon *Zimri* and his fair *Madianite.* And it was a huge bleſſing that was intail'd upon the poſterity of *Abraham*, *Iſaac*, and *Jacob*; becauſe they had a great Religion, a great power with God, and their *extraordinary* did conſiſt eſpecially in the matter of prayers and devotion; for that was eminent in them beſides their obedience: for ſo *Maimonides* tells concerning them, that *Abraham* firſt inſtituted *Morning prayer.* The affairs of Religion had not the ſame conſtitution then as now. They worſhipped God never but at their *Memorials*, and in *places*, and *ſeldome times* of ſeparation. The bowed E their head when they came to a hallowed ſtone, and upon *the top of their ſtaffe*, and worſhipped when they came to a *conſecrated pillar*, but this was ſeldome; and they knew not the ſecrets and the priviledges of a frequent prayer, of intercourſes with God by ejaculations, and the advantages of importunity: and the Doctors of the *Jews* that record the prayer of *Noah*, who in all reaſon knew the

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the ſecret beſt, becauſe he was to teach it to all the world, yet have tranſmitted to us but a ſhort prayer of ſome ſeaven lines long; and this he onely ſaid within the Ark, in that great danger, once on a day, provoked by his fear, and ſtirred up by a Religion then made actuall, in thoſe days of ſorrow and penance. But in the deſcending ages, when God began to reckon a Church in *Abraham*'s family, there began to be a new inſtitution of offices, and *Abraham* appointed that God ſhould be prayed to *every morning*. *Iſaac* being taught by *Abraham*, made a law, or at leaſt commended the practiſe, and adopted it into the Religion, that God ſhould be worſhipped by *decimation* or *tithing* of our goods; and he added an order of prayer to be ſaid in the *afternoon*; and *Jacob* to make up the office compleat added *evening prayer*; and God was their God, and they became fit perſons to *bleſſe*, that is, of procuring bleſſings to their relatives; as appears in the inſtances of their own families; of the King of *Egypt*, and the Cities of the Plain. For a man of an ordinary piety is like *Gideons* fleece, wet in its own locks; but it could not water a poor mans Garden. But ſo does a thirſty land drink all the dew of heaven that wets its face, and a great ſhower makes no torrent, nor digs ſo much as a little furrow that the drils of the water might paſſe into rivers, or refreſh their neighbours wearineſſe; but when the earth is full, and hath no ſtrange conſumptive needs, then at the next time when God bleſſes it with a gracious ſhower, it divides into portions, and ſends it abroad in free and equall communications, that all that ſtand round about may feel the ſhower. So is a good mans prayer; his own cup is full, it is crowned with health, and overflowes with bleſſings, and all that drink of his cup, and eat at his table are refreſhed with his joys, and divide with him in his holy portions. And indeed he hath need of a great ſtock of piety, who is firſt to provide for his own neceſſities, and then to give portions to a numerous relation. It is a great matter that every man needs for himſelf; the daily expences of his own infirmities, the unthriving ſtate of his omiſſion of duties, and receſſions from perfection, and ſometimes the great loſſes and ſhipwracks, the plundrings and burning of his houſe by a fall into a deadly ſin; and moſt good men are in this condition, that they have enough to doe to live, and keep themſelves above water; but how few men are able to pay their own debts, and lend great portions to others? The number of thoſe who can effectually intercede for others to great purpoſes of grace and pardon, are as ſoon told as the number of wiſe men, as the gates of a City, or the entries of the river *Nilus*.

A B C D E

But then doe but conſider what a great ingagement this is to a very ſtrict and holy life. If we chance to live in times of an extraordinary trouble, or if our relatives can be capable of great dangers,

A dangers, or great ſorrows, or if we our ſelves would doe the nobleſt friendſhip in the world, and ob'ige others by acts of greateſt benefit; if we would aſſiſt their ſouls, and work towards their ſalvation; if we would be publick miniſters of the greateſt uſefulneſs to our countrey; if we would ſupport Kings, and relieve the great neceſſities of Kingdoms; if we would be effective in the ſtopping of a plague, or in the ſucceſſe of armies; a great and an exemplar piety, and a zealous and holy prayer can do all this. *Semper tu hoc facito ut cogites, Id optimum eſſe, tute ut ſis optimus; ſi id nequeas, ſaltem ut optimis ſis proximus.* He that is the beſt man towards God, is
B certainely the beſt Miniſter to his Prince or Countrey, and therefore doe thou endevour to be ſo; and if thou canſt not be ſo, be at leaſt next to the beſt. For in that degree in which our Religion is great, and our piety exemplar, in the ſame we can contribute towards the fortune of a Kingdome: and when *Elijah* was taken into heaven, *Eliſha* mourn'd for him becauſe it was a loſſe to *Iſrael: My Father, my father, the chariots of* Iſrael *and horſemen thereof:* But conſider how uſeleſſe thou art, when thou canſt not by thy prayers obtain ſo much mercy as to prevaile for the life of a ſingle Trooper, or in a plague beg of God for the life of a poor Maid-
C ſervant; but the ordinary emanations of providence ſhall proceed to iſſue without any arreſt, and the ſword of the Angel ſhall not be turn'd aſide in one ſingle infliction. Remember, although he is a great and excellent perſon that can prevaile of God for the intereſt of others, yet thou that haſt no ſtock of grace and favour, no intereſt in the Court of heaven, art but a mean perſon; extraordinary in nothing; thou art unregarded by God, cheap in the ſight of Angels, uſeleſſe to thy Prince or Countrey; thou maiſt hold thy peace in a time of publick danger. For, Kings never pardon Murtherers at the interceſſion of Theeves; and if a mean
D Mechanick ſhould beg a Reprieve for a condemned Traitor, he is ridiculous and impudent; ſo is a vicious Advocate or an ordinary perſon with God. It is well if God will hear him begging for his owne pardon; hee is not yet diſpoſed to plead for others.

And yet every man that is in the ſtate of grace, every man that can pray without a ſinfull prayer, may alſo intercede for others; and it is a duty for all men to doe it; all men I ſay who can pray at all acceptably; *I will therefore that prayers, and ſupplications, and interceſſions, and giving of thanks be made for all men;* and
E this is a duty that is preſcrib'd to all them that are concern'd in the duty and in the bleſſings of Prayer; but this is it which I ſay; if their piety be but ordinary, their prayer can be effectuall but in eaſy purpoſes, and to ſmaller degrees; but he that would work effectively towards a great deliverance, or in great degrees towards the benefit or eaſe of any of his relatives, can be confident of his ſucceſſe but

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in the ſame degree in which his perſon is gracious. *There are ſtrange things in heaven*; judgments there are made of things and perſons by the meaſures of Religion; and a plain promiſe produces effects of wonder and miracle; and the changes that are there made are not effected by paſſions, and intereſts, and corporall changes, and the love that is there is not the ſame thing that it is here, it is more beneficiall, more reaſonable, more holy, of other deſignes, and ſtrange productions; and upon that ſtock it is that a holy poor man that poſſeſſes no more (it may be) then an Ewe-lambe, that eats of his bread, and drinks of his cup, and is a daughter to him, and is all his temporall portion, this poor man is miniſtred to by Angels, and attended to by God, and the Holy Spirit makes interceſſion for him, and Chriſt joyns the mans prayer to his own advocation, and the man by prayer ſhall ſave the City, and deſtroy the fortune of a Tyrant army, even then when God ſees it good it ſhould be ſo; for he will no longer deny him any thing, but when it is no bleſſing; and when it is otherwiſe, his prayer is moſt heard when it is moſt denyed.

A

B

2^ly. That we ſhould prevaile in interceſſions for others, we are to regard and to take care, that as our piety, ſo alſo muſt our offices be extraordinary. He that prays to recover a family from an hereditary curſe, or to reverſe a Sentence of God, to cancell a Decree of heaven gone out againſt his friend, hee that would heale the ſick with his prayer, or with his devotion prevaile againſt an army, muſt not expect ſuch great effects upon a Morning or Evening Collect, or an honeſt wiſh put into the recollections of a prayer, or a period put in on purpoſe. *Mamercus* Biſhop of *Vienna*, ſeeing his City and all the Dioceſe in great danger of periſhing by an earthquake, inſtituted *great Letanies*, and ſolemn ſupplications, beſides the ordinary devotions of his uſuall hours of prayer; and the Church from his example took up the practiſe, and tranſlated it into an anniverſary ſolemnity, and upon St. *Mark*'s day did ſolemnly intercede with God to divert or prevent his judgments falling upon the people, *majoribus Litaniis*, ſo they are called; with the more ſolemn ſupplications they did pray unto God in behalf of their people. And this hath in it the ſame conſideration that is in every great neceſſity; for it is a great thing for a man to be ſo gracious with God, as to be able to prevaile for himſelf and his friend, for himſelf and his relatives; and therefore in theſe caſes, as in all great needs, it is the way of prudence and ſecurity, that we uſe all thoſe greater offices which God hath appointed as inſtruments of importunity, and arguments of hope, and acts of prevailing, and means of great effect and advocation: ſuch as are, ſeparating days for ſolemn prayer, all the degrees of violence, and earneſt addreſſe, faſting and prayer, almes and prayer, acts of repentance and prayer,

C

D

E

praying

A praying together in publick with united hearts, and above all, praying in the ſuſception and communication of the holy Sacrament; the effects and admirable iſſues of which we know not, and perceive not; we lo'e becauſe we deſire nor, and chooſe to loſe many great bleſſings rather then purchaſe them with the frequent commemoration of that ſacrifice which was offered up for all the needs of Mankind, and for obtaining all favours and graces to the Catholick Church. Εὐχῆς δικαίας ὐκ ἀνήκοος θεός, *God never refuſes to hear a holy prayer*, and our prayers can never be ſo holy, as when they are offered up in the union of Chriſts ſacrifice: For
B Chriſt by that ſacrifice reconcil'd God and the world. And becauſe our needs continue, therefore we are commanded to continue the memory, and to repreſent to God that which was done to ſatisfie all our needs: Then we receive Chriſt; we are after a ſecret and myſterious, but moſt reall and admirable manner made all one with Chriſt; and if God giving us his Son could not but with him give us all things elſe, how ſhall he refuſe our perſons when we are united to his perſon, when our ſouls are joined to his ſoul, our body nouriſhed by his body, and our ſouls ſanctified by his bloud, and cloth'd with his robes, and marked with his cha-
C racter, and ſealed with his Spirit, and renewed with holy vows, and conſign'd to all his glories, and adopted to his inheritance? when we repreſent his death, and pray in vertue of his paſſion, and imitate his interceſſion, and doe that which God commands, and offer him in our manner that which he eſſentially loves? can it be that either any thing ſhould be more prevalent, or that God can poſſibly deny ſuch addreſſes, and ſuch importunities? Try it often, and let all things elſe be anſwerable, and you cannot have greater reaſon for your confidence. Doe not all the Chriſtians in the world that underſtand Religion, deſire to have the holy Sa-
D crament when they die; when they are to make their great appearance before God, and to receive their great conſignation to their eternall ſentence, good or bad? And if *then* be their greateſt needs, *that* is their greateſt advantage, and inſtrument of acceptation. Therefore if you have a great need to be ſerv'd, or a great charity to ſerve, and a great pity to miniſter, and a dear friend in a ſorrow, take Chriſt along in thy prayers, in all thy ways thou canſt take him; take him in affection, and take him in a ſolemnity, take him by obedience and receive him in the Sacrament; and if thou then offereſt up thy prayers and makeſt thy needs known, if thou nor thy friend be not relieved,
E if thy party be not prevalent, and the war be not appeaſed, or the plague be not cured, or the enemy taken off, there is ſomething elſe in it; but thy prayer is good and pleaſing to God, and dreſſed with circumſtances of advantage, and thy perſon is apt to be an interceſſor, and thou haſt done all that thou canſt; the event muſt be left to God; and the ſecret reaſons of the deniall either thou ſhalt find

SERM. VI. in time, or thou maist trust with God, who certainly does it with the greatest wisdome, and the greatest charity. I have in this thing onely one caution to insert, *viz.*

That in our importunity and extraordinary offices for others, we must not make our accounts by multitude of words, and long prayers, but by the measures of the Spirit, by the holynesse of the soul, and the justnesse of the desire, and the usefulnesse of the request, and its order to Gods glory, and its place in the order of providence, and the sincerity of our heart, and the charity of our wishes, and the perseverance of our advocation. There are some (as *Tertullian* observes) *qui loquacitatem facundiam existimant, at impudentiam constantiam deputant*; *They are praters, and they are impudent, and they call that constancy and importunity*: concerning which, the advice is easy: Many words or few are extrinsecall to the *nature*, and not at all considered in the *effects of prayer*; but much desire, and much holinesse, are essentiall to its constitution; but we must be very curious that our importunity do not degenerate into impudence and a rude boldnesse. *Capitolinus* said of *Antonius* the Emperour and Philosopher, *sanè quamvis esset constans, erat etiam verecundus*; he was modest even when he was most pertinacious in his desires. So must wee; though wee must not be ashamed to aske for whatsoever we need, *Rebus semper pudor absit in arctis*, and in this sense it is true that *Stasimus* in the Comedy said concerning Mear, *Verecundari neminem apud mensam decet, Nam ibi de divinis & humanis cernitur*: Men must not be bashfull so as to lose their meat; for that is a necessity that cannot bee dispensed withall: so it is in our prayers, whatsoever our necessity calls to us for, we must call to God for; and he is not pleased with that rusticity or fond modesty of being ashamed to ask of God any thing that is honest and necessary; yet our importunity hath also bounds of modesty, but such as are to be expressed with other significations; and he is rightly modest towards God, who without confidence in himself, but not without confidence in Gods mercy, nor without great humility of person, and reverence of addresse, presents his prayers to God as earnestly as he can; Provided alwayes, that in the greatest of our desires, and holy violence, we submit to Gods will, and desire him to choose for us. Our modesty to God in prayers hath no other measures but these: 1. *Distrust of our selves*: 2. *Confidence in God*: 3. *Humility of person*: 4. *Reverence of addresse*: and 5. *Submission to Gods will*: These are all, unlesse also you will adde that of *Solomon*: *Be not rash with thy mouth, and let not thy heart be hasty to utter a thing before God, for God is in heaven, and thou upon earth, therefore let thy words be few.* Eccles. 5. 2. These things being observed, let your importunity be as great as it can, it is still the more likely to prevaile, by how much it is the more earnest, and

A and ſignified and repreſented by the moſt offices extraordinary.

3ly. The laſt great advantage towards a prevailing intereſſion for others, is, that the perſon that prayes for his relatives, be a *perſon of an extraordinary dignity, imployment or deſignation.* For God hath appointed ſome perſons and callings of men to pray for others, ſuch are Fathers for their Children, Biſhops for their Dioceſes, Kings for their Subjects, and the whole Order Eccleſiaſticall for all the men and women in the Chriſtian Church. And it is well it is ſo; for as things are now, and have been too long, how few are there that underſtand it to be their duty, or part of
B their neceſſary imployment, that ſome of their time, and much of their prayers, and an equall portion of their deſires be ſpent upon the neceſſities of others? All men doe not think it neceſſary, and fewer practiſe it frequently; and they but coldly, without intereſt, and deep reſentment: it is like the compaſſion we have in other mens miſeries, we are not concerned in it, and it is not our caſe, and our hearts ake not when another mans children are made fatherleſſe, or his wife a ſad widow: and juſt ſo are our prayers for their relief: If we thought their evils to be ours, if wee and they as members of the ſame body had ſenſible and reall communi-
C cations of good and evill; if we underſtood what is really meant by being *members one of another*, or if we did not think it a ſpirituall word of art, inſtrumentall onely to a ſcience, but no part of duty, or reall relation; ſure we ſhould pray more earneſtly one for another then we uſually doe. How few of us are troubled when he ſees his brother wicked, or diſhonorably vicious? Who is ſad and melancholy when his neighbour is almoſt in hell? when he ſees him grow old in iniquity? How many days have we ſet apart for the publick relief and intereſts of the Kingdome? How earneſtly have we faſted, if our Prince be ſick or afflicted?
D What almes have we given for our brothers converſion? or if this be great, how importunate and paſſionate have we been with God by prayer in his behalf, by prayer and ſecret petition? But however, though it were well, very well, that all of us would think of this duty a little more; becauſe beſides the excellency of the duty it ſelf, it would have this bleſſed conſequent, that for whoſe neceſſities we pray, if we doe deſire earneſtly they ſhould be relieved, we would, *when ever we can*, and *in all we can*, ſet our hands to it; and if we pity the Orphan children, and pray for them heartily, we would alſo, when we could, relieve them
E charitably: but though it were therefore very well that things were thus with all men, yet God who takes care for us all, makes proviſion for us in ſpeciall manner; and the whole Order of the Clergy are appointed by God to pray for others, to be Miniſters of Chriſts Prieſthood, to be followers of his Advocation, to ſtand between God and the people, and preſent to God all their needs,

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and all their desires. That this God hath ordained and appointed, and that this rather he will blesse and accept, appears by the testimony of God himself, for he onely can be witnesse in this particular; for it depends wholly upon his gracious favour and acceptation. It was the case of *Abraham* and *Abimelech*: *Now therefore restore the man his wife, for he is a Prophet, and he will pray for thee, and thou shalt live*; and this caused confidence in *Micah*: *Now know I that the Lord will doe me good, seeing I have a Levite to my Priest*: meaning, that in his Ministery, in the Ministery of Priests, God hath established the alternate returns of blessing and prayers, the entercouses between God and his people; And thorough the descending ages of the synagogue it came to be transmitted also to the Christian Church, that the Ministers of Religion are advocates for us under Christ, by the *Ministery of Reconciliation*, by their dispensing the holy Sacraments, by *the Keyes of the Kingdome of heaven*, by Baptisme, and the Lords Supper, by *binding and loosing*, by *the Word of God and Prayer*; and therefore saith St. *James*, *If any man be sick among you, let him send for the Elders of the Church, and let them pray over him*: meaning that God hath appointed them especially, and will accept them in ordinary, and extraordinary; and this is that which is meant by *blessing*. A Father blesses his childe, and *Solomon* blessed his people, and *Melchisedec* the Priest blessed *Abraham*, and *Moses* blessed the Sons of *Israel*, and God appointed the Leviticall Priests to *blesse the congregation*; and this is more then can be done by the people; for though they can say the same prayer, and the People pray for their Kings, and Children for their Parents, and the Flock for the Pastor, yet they cannot blesse him as he blesses them; *for the lesse is blessed of the greater, and not the greater of the lesse*; and this is *without all contradiction*, said S. *Paul*: the meaning of the mysterie is this, That God hath appointed the Priest to pray for the People, and because he hath made it to be his ordinary office and imployment, he also intends to be seen in that way which he hath appointed, and chalked out for us; his prayer, if it be *found in the way of righteousnesse*, is the surer way to prevaile in his intercessions for the people.

But upon this stock comes in the greatest difficulty of the text: for if *God heareth not sinners*, there is an infinite necessity that the Ministers of Religion should be very holy: For all their ministeries consist in *preaching* and *praying*; to these two are reducible, all the ministeries Ecclesiasticall which are of divine institution: so the Apostles summ'd up their imployment; *But we will give our selves continually to prayer, and to the ministery of the Word*; to exhort, to reprove, to comfort, to cast down, to determine cases of conscience, and to rule in the Church by *the word of their proper Ministery*; and the very making lawes Ecclesiasticall, is the ministery of

Gen. 20. 7.

Iudg. 17. 13.

Iames 5. 14.

Heb. 7. 7.

Act. 6. 4.

A B C D E

of the word; for so their dictates passe into lawes by being duties injoyn'd by God, or the acts, or exercises, or instruments of some injoyn'd graces. To *prayer* is reduced *administration of the Sacraments*: but *binding and loosing*, and *visitation of the sick* are mixt offices, partly relating to one, partly to the other. Now although the Word of God preached, will have a great effect, even though it be preached by an evill Minister, a vicious person; yet it is not so well there, as from a pious man; because by prayer also his preaching is made effectuall, and by his good example his Homilies and Sermons are made active; and therefore it is very necessary in respect of this half of the Ministers office, [*The preaching of Word*] he be a good man; unlesse he be, much perishes to the people, most of the advantages are lost. But then for the other half; all those ministeries which are *by way of prayer* are rendred extremely invalid, and ineffectuall, if they be ministred by an evill person. For upon this very stock it was that St. *Cyprian* affirmed that none were to be chosen to the Ministery but *immaculati & integri antistites, holy and upright men, who offering their sacrifices worthily to God, and holily, may be heard in their prayers which they make for the safety of the Lords people.* But he presses this caution to a further issue: that it is not only *necessary* to choose holy persons to these holy Ministeries for fear of losing the advantages of a sanctified Ministery; but also that the people may not be guilty of an evill communion, and a criminall state of society. *Nec enim sibi plebs blandiatur quasi immunis à contagione delicti esse possit cum sacerdote peccatore communicans, the people cannot be innocent if they communicate with a vitious priest: for so said the Lord by the Prophet Hosea, Sacrificia eorum panis luctus; their sacrifices are like bread of sorrow, whosoever eat thereof shall be defiled.* The same also he sayes often and more vehemently, *ibid. & lib. 4. ep. 2.* But there is yet a further degree of this evill. It is not only a losse, and also criminall to the people to communicate with a Minister of a notorious evill life and scandalous, but it is affirmed by the Doctors of the Church to be wholly without effect: their prayers are sins, their Sacraments are null and ineffective, their communions are without consecration, their hand is χὲρ ἄνους *a dead hand*, the blessings vain, their sacrifices rejected, their ordinations imperfect, their order is vanished, their character is extinguished, and the holy Ghost will not descend upon the mysteries when he is invocated by unholy hands and unsanctified lips. This is a sad story, but it is expresly affirmed by *Dionysius*, by St. *Hierom* upon the 2. chapter of *Zephaniah*, affirming that they do wickedly who affirm *eucharistiam imprecantis facere verba, non vitam, & necessariam esse tantum solennem orationem & non sacerdotum merita: that the Eucharist is consecrated by the Word and solemn prayer, and not by the life and holinesse of the Priest*; and by St. *Gelasius* [a] by the Author

Lib. 1. ep. 4.

Ad Demo.

[a] 1. q. 1. c. *sacrosancta.*

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Author of the imperfect work attributed to St. *Chryſoſtome* [a] who quotes the 8th. book of the *Apoſtolicall Conſtitutions* for the ſame Doctrine; the words of which in the firſt chapter are ſo plain that *Bovius* [b] and *Sixtus Senenſis* [c] accuſe both the Author of the *Apoſtolicall Conſtitutions*, and St. *Hierom* and the Author of theſe Homilies to be guilty of the Doctrine of *Iohn Hus*, who for the crude delivery of this truth was ſentenced by the councell of *Conſtance*. To the ſame ſenſe and ſignification of Doctrine is that which is generally agreed upon by almoſt all perſons; that he that enters into his Miniſtery by Simony receives nothing but a curſe, which is expreſly affirmed by *Petrus Damiani* [d] and *Taraſius* [e] the Patriarch of *Conſtantinople*, by St. *Gregory* [f], and St. *Ambroſe* [g].

For if the holy Ghoſt leaves polluted Temples and unchaſt bodies, if he takes away his grace from them that abuſe it, if the holy Ghoſt would not have deſcended upon *Simon Magus* at the prayer of St. *Peter*, if St. *Peter* had taken money for him: it is but reaſonable to beleeve the holy Ghoſt will not deſcend upon the ſimoniacall, unchaſt Concubinaries, Schiſmaticks and ſcandalous Prieſts, and excommunicate. And beſide the reaſonableneſſe of the Doctrine, it is alſo further affirmed by the councell of *Neocæſarea*, by St. [h] *Chryſoſtome*, [i] *Innocentius*, [k] *Nicolaus* the firſt, and by the Maſter of the Sentences upon the ſaying of God by the Prophet *Malachic.* 1. *Maledicam benedictionibus veſtris, I will curſe your bleſsings*; upon the ſtock of theſe Scriptures, reaſons, and authorities, we may ſee how we are to underſtand this advantage of interceſſion. The prayer and offices of holy Miniſters are of great advantages for the intereſt of the people; but if they be miniſtred to by evill men, by vicious, and ſcandalous Miniſters, this extraordinary advantage is loſt, they are left to ſtand alone, or to fall by their own crimes; ſo much as is the action of God, and ſo much as is the piety of the man that attends and prayes in the holy place with the Prieſt, ſo far he ſhall prevail, but no further; and therefore the Church hath taught her Miniſters to pray thus in her preparatory prayer to conſecration, *Quoniam me peccatorem inter te & eundem populum Medium eſſe voluiſti, licet in me boni operis teſtimonium non agnoſcas, officium diſpenſationiis creditæ non recuſes, nec per me indignum famulum tuum eorum ſalutis pereat pretium, pro quibus victima factus ſalutaris, dignatus es fieri redemptio.* For we muſt know that God hath not put the ſalvation of any man into the power of another. And although the Church of *Rome* by calling the Prieſts actuall intention ſimply neceſſary, and the Sacraments alſo indiſpenſably neceſſary, hath left it in the power of every Curate to damn very many of his Pariſh; yet it is otherwiſe with the accounts of truth, and the Divine mercy; and therefore he will never exact the Sacraments of us by the meaſures and proportions of an evill Prieſt, but by the piety of the communicant, by the prayers of Chriſt, and

a *Homil.* 53.

b *In ſcholiis ad hunc locum.*

c *Lib.* 6, *A. D.* 108. *Biblioth.*

d *Ep.* 16. *Biblioth. pp. tom.* 3. *n.* 19.

e *Decret.* 1. *q.* 1. *ad c. eos qui.*

f *Lib.* 6. *regiſt.* 5. *in decretis & l.* 7. *c.* 120.

g *De dignit. ſacerd. c.* 5.

h *Can.* 9. *orat.* 4. *de ſacerd.*

i 1. *in ep.* 20. *hom.* 1. *part.* 2. *ep.* 27.

k *Ep.* 9. *tom.* 3 *ad Michael. imperator. d. in* 4 *diſt.* 13.

A B C D E

A and the mercies of God. But although the greateſt intereſt of ſalvation depends not upon this Miniſtery, yet as by this we receive many advantages, if the Miniſter be holy: ſo if he be vicious, we loſe all that which could be conveyed to us by his part of the holy Miniſtration; every man and woman in the aſſembly prays and joynes in the effect, and for the obtaining the bleſſing; but the more vain perſons are aſſembled, the leſſe benefits are received even by good men there preſent: and therefore much is the loſſe, if a wicked Prieſt miniſters, though the ſumme of affairs is not intirely turned upon his office or default; yet many advantages are.

B For we muſt not think that the effect of the Sacraments is indiviſibly done, at once, or by one miniſtery; but they operate by parts, and by morall operation, by the length of time, and a whole order of piety, and holy miniſteries; every man is συνεργὸς τῷ Θεῷ, *a fellow-worker with God* in the work of his ſalvation; and as in our devotion, no one prayer of our own alone prevails upon God for grace and ſalvation, but all the devotions of our life are upon Gods account for them; ſo is the bleſſing of God brought upon the people by all the parts of their religion, and by all aſſiſtances of holy people, and by the miniſteries not of one, but of all Gods

C Miniſters, and relies finally upon our own faith, and obedience, and the mercies of God in Jeſus Chriſt; but yet for want of holy perſons to miniſter, much diminution of bleſſing, and a loſſe of advantages is unavoidable; therefore if they have great neceſſities, they can beſt hope that God will be moved to mercy on their behalf, if their neceſſi ies be recommended to God by *perſons of a great piety, of a holy calling*, and by *the moſt ſolemn offices.*

Laſtly, I promiſed to conſider concerning the ſigns of having our prayers heard; concerning which, there is not much of particular obſervation; but if our prayers be according to the war-

D rant of Gods Word, if we aske according to Gods will, things honeſt and profitable, we are to relye upon the promiſes, and we are ſure that they are heard; and beſides this, we can have no ſign but *the thing ſignified*; when we feel the effect, then we are ſure God hath heard us; but till then we are to leave it with God, and not to aske a ſign of that, for which he hath made us a promiſe. And yet *Caſſian* hath named one ſign, which if you give me leave I will name unto you. *It is a ſign we ſhall prevail in our prayers, when the Spirit of God moves us to pray, cum fiduciâ & quaſi ſecuritate impetrandi*, with a confidence and a holy ſecurity of re-

Collat. 9. cap. 32.

E ceiving what we aske. But this is no otherwiſe a ſign, but becauſe it is a part of the duty; and truſting in God is an endearing him, and doubting is a diſhonour to him; and he that doubts hath no faith; for all good prayers relye upon Gods Word; and we muſt judge of the effect by prudence: for he that askes what is *not lawfull*, hath made an unho'y prayer; if it be lawfull and *not profitable*,

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fitable, we are then heard when God denies us; and if both these be in the prayer, *he that doubts is a sinner*, and then God will not hear him; but beyond this I know no confidence is warrantable; and if this be a signe of prevailing, then all the prudent prayers of all holy men shall certainely be heard, and because that is certain, we need no further inquiry into signes. A

Ierem. 5. 1. I summe up all in the words of God by the Prophet: *Run to and fro thorow the streets of* Jerusalem, *and see, and know, and seek in the broad places thereof, if you can finde a man, if there be any that executeth judgment, that seeketh truth,* virum quærentem fidem, *a man that seeketh for faith,* & propitius ero ei, *and I will pardon it.* God would pardon all *Jerusalem* for one good mans sake; there are such dayes and opportunities of mercy when God at the prayer of one holy person will save a people; and *Ruffinus* spake a great thing, but it was hugely true: *Quis dubitet mundum stare precibus sanctorum?* the world it self is established and kept from dissolution by the prayers of Saints; and the prayers of Saints shall hasten the day of Judgement; and we cannot easily find two effects greater. But there are many other very great ones; for the prayers of holy men appease Gods wrath, drive away temptations, resist and overcome the Devill: Holy prayer procures the ministery and service of Angels, it rescinds the Decrees of God, it cures sicknesses, and obtains pardon, it arrests the Sun in its course, and staies the wheels of the Charet of the Moon; it rules over all Gods creatures, and opens and shuts the storehouses of rain; it unlocks the cabinet of the womb, and quenches the violence of fire, it stops the mouthes of Lions, and reconciles our sufferance and weak faculties, with the violence of torment, and sharpnesse of persecution; it pleases God and supplies all our needs. But *Prayer* that can do thus much for us, can do nothing at all without *holinesse*; for *God heareth not sinners, but if any man be a worshipper of God and doth his will, him he heareth.* B C D

Serm.

Sermon, VII.

Of godly Fear, &c.

Part I.

Heb. 12. part of the 28th. and the 29th. verſes.

Let us have Grace whereby we may ſerve God with reverence and godly fear. For our God is a conſuming fire.

EXωμεν χάριν, ſo our Teſtaments uſually read it from the authority of *Theophylact*; *Let us have grace*: But ſome copies read it in the indicative mood ἔχομεν, *we have grace*, by which we do ſerve; and it is ſomething better conſonant to the diſcourſe of the Apoſtle. For having enumerated the great advantages which the Goſpell
D hath above thoſe of the Law, he makes an argument *à majori*; and anſwers a tacite objection. The Law was delivered by Angels, but the Goſpell by the Son of God: The Law was delivered from Mount *Sinai*, the Goſpell from Mount *Sion*, from *the heavenly Jeruſalem*: The Law was given with terrors and noiſes, with amazements of the ſtanders by, and *Moſes* himſelf *the Miniſter did exceedingly quake and fear*, and gave demonſtration how infinitely dangerous it was by breaking that Law to provoke ſo mighty a God, who with his voice did ſhake the earth; but the Goſpell was given by a meek Prince, a gentle Saviour, with a *ſtill voice*,
E ſcarce heard in the ſtreets. But that this may be no objection, he proceeds and declares the terror of the Lord; Deceive not your ſelves, our Law-giver appeared ſo upon earth, and was ſo truly, but now he is aſcended into heaven, and from thence he ſpeaks to us. *See that ye refuſe not him that ſpeaketh, for if they eſcaped not who refuſed him that ſpake on earth, much more ſhall not we eſcape if* Verſ. 25.

SER. VII. *if we turn away from him that ſpeaketh from heaven*: for as God once ſhaked the earth, and that was full of terror, ſo our Lawgiver ſhall do, and much more, and be farre more terrible, Ἔτι ἅπαξ ἐγὼ σείσω οὐ μόνον τὴν γῆν ἀλλὰ καὶ τὸν οὐρανόν, ſaid the Prophet *Haggai*, which the Apoſtle quotes here, he once ſhook the earth. But, *once more I ſhake*, σείσω, it is in the Propheſie; *I will ſhake not the earth only, but alſo heaven* with a greater terror then was upon Mount *Sinai*, with the voice of an Archangell, with the trump of God, with a concuſſion ſo great, that heaven and earth ſhall be ſhaken in pieces, and new ones come in their room. This is an unſpeakable and an unimaginable terror: *Mount Sinai* was ſhaken, but it ſtands to this day, but when that ſhaking ſhall be, *the things that are ſhaken ſhall be no more; that thoſe things that cannot be ſhaken may remain*, that is, not only that the cleſtiall Jeruſalem may remain for ever, but that you who do not turn away from the faith and obedience of the Lord Jeſus, you who cannot be ſhaken nor removed from your duty, you may remain for ever; that when the rocks rend, and the mountains flie in pieces like the drops of a broken cloud, and the heavens ſhall melt, and the Sun ſhall be a globe of conſuming fire, and the Moon ſhall be dark like an extinguiſh'd candle, then you poor men who could be made to tremble with an ague, or ſhake by the violence of a Northern winde, or be remov'd from your dwellings by the unjuſt decree of a perſecutor, or be thrown from your eſtates by the violence of an unjuſt man, yet could not be removed from your duty, and though you went trembling, yet would go to death for the teſtimony of a holy cauſe, and you that would dye for your faith would alſo live according to it; you ſhall be eſtabliſhed by the power of God, and ſupported by the arme of your Lord, and ſhall in all this great ſhaking be unmovable as the corner ſtone of the gates of the new Jeruſalem, you ſhall remain and abide for ever. This is your caſe. And to ſumme up the whole force of the argument, the Apoſtle addes the words of *Moſes*: as it was then, ſo it is true now, *Our God is a conſuming fire*: He was ſo to them that brake the Law, but he will be much more to them that diſobey his Son; he made great changes then, but thoſe which remain are farre greater, and his terrors are infinitely more intolerable; and therefore although he came not in the ſpirit of *Elias*, but with meekneſſe and gentle inſinuations, ſoft as the breath of heaven, not willing to diſturb the ſofteſt ſtalk of a violet, yet his ſecond coming ſhall be with terrors, ſuch as ſhall amaze all the world, and diſſolve it into ruine, and a *Chaos*. This truth is of ſo great efficacy to make us do our duty, that now we are ſufficiently enabled with this conſideration. This is the grace which we have to enable us, this terror will produce fear, and fear will produce obedience, and *we therefore have grace*, that is, we have ſuch a motive to make us reverence God and fear to offend him, that he that

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Deut. 4. 24.

A that dares continue in ſin and refuſes to hear him that ſpeaks to us from heaven, and from thence ſhall come with terrors, this man deſpiſes the grace of God, he is a graceleſſe, fearleſſe, impudent man, and he ſhall finde that true in *hypotheſi*, and in his own ruine, which the Apoſtle declares in *theſi*, and by way of caution, and proviſionary terror, *Our God is a conſuming fire*; this is the ſenſe and deſign of the text.

Reverence and godly fear, they are the effects of this conſideration, they are the duties of every Chriſtian, they are the grace of God. I ſhall not preſſe them only to purpoſes of awfulneſſe and
B modeſty of opinion, and prayers againſt thoſe ſtrange doctrines which ſome have introduc'd into Religion, to the deſtruction of all manners and prudent apprehenſions of the diſtances of God and man; ſuch as are the Doctrine of neceſſity of familiarity with God, and a civill friendſhip, and a parity of eſtate, and an unevenneſſe of adoption; from whence proceed rudeneſſe in prayers, flat and undecent expreſſions, affected rudeneſſe, ſuperſtitious ſitting at the holy Sacrament, making it to be a part of Religion to be without fear and reverence; the ſtating of the Queſtion is a ſufficient reproof of this folly; whatſoever actions are brought into Religi-
C on without *reverence and godly fear*, are therefore to be avoided becauſe they are condemned in this advice of the Apoſtle, and are deſtructive of thoſe effects which are to be imprinted upon our ſpirits by the terrors of the day of Judgement. But this fear and reverence the Apoſtle intends ſhould be a deletery to all ſin whatſoever: φοβερὸν ὀλεθριον, φόβῳ φυγὴ, ſayes the *Etymologicum*, whatſoever is terrible is deſtructive of that thing for which it is ſo; and if we fear the evill effects of ſin, let us flie from it, we ought to fear its alluring face too; let us be ſo afraid, that we may not dare to refuſe to hear him whoſe Throne is heaven, whoſe Voice
D is thunder, whoſe Tribunall is clouds, whoſe Seat is the right hand of God, whoſe Word is with power, whoſe Law is given with mighty demonſtration of the Spirit, who ſhall reward with heaven and joyes eternall, and who puniſhes his rebels that will not have him to reign over them, with brimſtone and fire, with a worm that never dies, and a fire that never is quenched; let us fear him who is terrible in his Judgements, juſt in his his diſpenſation, ſecret in his providence, ſevere in his demands, gracious in his aſſiſtances, bountifull in his gifts, and is never wanting to us in what we need; and if all this be not argument ſtrong enough to pro-
E duce fear, and that fear great enough to ſecure obedience, all arguments are uſeleſſe, all diſcourſes are vain, the grace of God is ineffective, and we are dull as the Dead ſea, unactive as a rock, and we ſhall never dwell with God in any ſenſe, but as *he is a conſuming fire*, that is, dwell in the everlaſting burnings.

Αἰδὼς καὶ εὐλάβεια, *Reverence* and *caution*, *modeſty* and *fear*, καὶ εὐλα-

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εὐλάβειαν καὶ φόβον, so it is in some copies, with *caution* and *fear*; or if we render εὐλάβειαν to be fear of punishment, as it is generally understood by interpreters of this place, and is in *Hesychius* εὐλαβεῖσθαι φυλάττεσθαι φοβεῖσθαι, then the expression is the same in both words, and it is all one with the other places of Scripture, *Work out your salvation with fear and trembling*, degrees of the same duty, and they signifie all those actions and graces which are the proper effluxes of fear; such as are reverence, prudence, caution, and diligence, chastity and a sober spirit: εὐλαβεῖς σεμνότης, so also say the Grammarians; and it means plainly this; since our God will appear so terrible at his second comming, *let us passe the time of our sojourning here in fear*, that is, *modestly* without too great confidence of our selves; *soberly* without bold crimes, which when a man acts he must put on shamelesnesse; *reverently* towards God, as fearing to offend him; *diligently* observing his commandements, inquiring after his will, trembling at his voice, attending to his Word, revering his judgements, fearing to provoke him to anger, for it is a fearfull thing to fall into the hands of the living God. Thus far it is a duty.

1 Pet. 1.17.

Concerning which, that I may proceed orderly, I shall first consider how far fear is a duty of Christian Religion. 2. Who and what states of men ought to fear, and upon what reasons. 3. What is the excesse of fear, or the obliquity and irregularity whereby it becomes dangerous, penall, and criminall, a state of evill and not a state of duty.

1. Fear is taken sometimes in holy Scripture for the whole duty of man, for his whole Religion towards God. *And now Israel what doth the Lord thy God require of thee, but to fear the Lord thy God, &c. fear* is *obedience*, and *fear* is *love*, and *fear* is *humility*, because it is the parent of all these, and is taken for the whole duty to which it is an introduction. *The fear of the Lord is the beginning of wisdome, a good understanding have all they that do thereafter, the praise of it endureth for ever*; and, *Fear God and keep his Commandements, for this is the whole duty of man*: and thus it is also used in the New Testament: *Let us cleanse our selves from all filthinesse of the flesh and spirit, perfecting holinesse in the fear of God.* 2. *Fear* is sometimes taken for *worship*: for so our blessed Saviour expounds the words of *Moses* in *Mat.* 4. 10. taken from *Deut.* 10. 20. *Thou shalt fear the Lord thy God*, so *Moses*; *Thou shalt worship the Lord thy God, and him only shalt thou serve*, said our *blessed Saviour*: and so it was used by the Prophet *Jonah*, *I am an Hebrew, and I fear the Lord the God of Heaven*, that is, I worship him; he is the Deity that I adore, that is my worship and my Religion; and because the new Colony of *Assyrians* did not do so, at the beginning of their dwelling there, *they feared not the Lord*, that is, they worshipped other Gods, and not the God of Israel, therefore God sent

Deut. 10. 12.

Psal. 111. 10.
Eccles. 12. 13.
2 Cor. 7. 1.

Jonah 1. 9.

2 King 17. 25.

A sent Lions among them which slew many of them. Thus far *fear* is not a distinct duty, but a word signifying something besides it self; and therefore cannot come into the consideration of this text. Therefore 3. *Fear* as it is a religious passion is divided as the two Testaments are; and relates to the old and new Covenant, and accordingly hath its distinction. *In the Law*, God used his people like *servants*; *in the Gospell*, he hath made us to be *sons*. *In the Law he enjoyn'd* many things, hard, intricate, various, painfull, and expensive; *in the Gospell* he gave commandements, not hard, but full of pleasure, necessary and profitable to our life, and well being of single
B persons and communities of men. *In the Law*, he hath exacted those many precepts by the covenant of exact measures, grains and scruples; *in the Gospel*, he makes abatement for humane infirmities, temptations, morall necessities, mistakes, errors, for every thing that is pitiable, for every thing that is not malicious, and voluntary. *In the Law*, there are many threatnings, and but few promises, the promise of temporal prosperities branch'd into single instances; *in the Gospell*, there are but few threatnings, and many promises: And when God by *Moses* gave the 10 Commandements, only one of them was sent out with a promise, the precept of obedience to all our parents and superiors;
C but when Christ in his first Sermon recommended 8 duties, Christian duties to the College of Disciples, every one of them begins with a blessing and ends with a promise, and therefore *grace* is opposed to the *Law*. So that upon these differing interests, the world put on the affections of Servants, and Sons: They of old feared God as a severe Lord, much in his commands, abundant in threatnings, angry in his executions, terrible in his name, in his Majesty, and appearance, dreadfull unto death; and this the Apostle cals πνεῦμα δουλείας, *The spirit of bondage, or of a servant. But we have not* Rom. 6. 15.
received that spirit, εἰς φόβον, *unto fear*, not a servile fear, *but the Spi-*
D *rit of adoption* and a *filiall fear* we must have; God treats us like sons, he keeps us under discipline, but designs us to the inheritance: and his government is paternall, his disciplines are mercifull, his conduct gentle, his Son is our Brother, and our Brother is our Lord, and our Judge is our Advocate, and our Priest hath felt our infirmities, and therefore knows to pity them, and he is our Lord, and therefore he can relieve them: and from hence we have affections of sons; so that a fear we must not have, and yet a fear we must have; and by these proportions we understand the difference. *Malo vereri quàm timeri me à meis*, said one in the Comedy, I had ra-
E ther be reverend then fear'd by my children. The English doth not well expresse the difference, but the Apostle doth it rarely well. For that which he cals πνεῦμα δουλείας in *Rom.* 8. 15. he cals πνεῦμα δειλίας, 2 *Tim.* 1. 7. The spirit of bondage is the spirit rather of *timorousnesse*, of *fearfulnesse* rather then *fear*; when we are fearfull that God will use us harshly; or when we think of the accidents that

Mat. 5. ad v. 10. Joh. 1. 17. Rom. 6. 14, 15.

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happen, worse then the things are, when they are proportion'd by measures of eternity: and from this opinion conceive forc'd resolutions and unwilling obedience. Χείρους δὲ ὄσοι ἃ δεῖ οὐδὲν, ἀλλὰ διὰ φόβον αὐτὰ δρῶσι καὶ φεύγοντες ἃ τὸ αἰσχρὸν, ἀλλὰ τὸ λυπηρὸν· said *Aristotle*, Good men are guided by reverence, not by fear, and they avoid not that which is afflictive, but that which is dishonest: they are not so good whose rule is otherwise. But that we may take more exact measures, I shall describe the proportions of *Christian* or *godly fear* by the following propositions.

A

1. *Godly fear is ever without despair*; becaus Christian fear is an instrument of duty, and that duty without hope can never go forward. For what should that man do who like *Nausiclides* ὅτε ἔαρ ὅτε φίλους ἔχει; hath neither spring nor harvest, friends nor children, rewards nor hopes? A man will very hardly be brought to deny his own pleasing appetite, when for so doing he cannot hope to have a recompense; when the mind of a man is between hope and fear, it is intent upon its work; *at post quam adempta spes est, lassus, curâ confectus stupet*, if you take away the hope the minde is weary, spent with care, hindred by amazements; *aut aliquem sumpserimus temerariâ in Deos desperatione*, saith *Arnobius*; a despair of mercy makes men to despise God; and the damned in hell when they shall for ever be without hope, are also without fear; their hope is turned into despair, and their fear into blasphemy, and they curse the fountain of blessing, and revile God to eternall ages. When *Dionysius* the Tyrant imposed intolerable tributes upon his *Sicilian* subjects, it amazed them, and they petitioned and cryed for help, and flatter'd him, and fear'd and obey'd him carefully, but he impos'd still new ones, and greater, and at last left them poor as the valleys of *Vesuvius*, or the top of *Ætna*; but then all being gone, the people grew idle, and careless, and walked in the markets, and publick places, cursing the Tyrant, and bitterly scoffing his person and vices; which when *Dionysius* heard, he caused his Publicans and Committees to withdraw their impost; for now, sayes he, they are dangerous, because they are desperate, πένητας δεῖ ἔχειν ὅτε καταφρονῶσιν ἡμῶν· when men have nothing left they will despise their Rulers: and so it is in Religion; *audaces cogimur esse metu*. If our fears be unreasonable, our diligence is none at all, and from whom we hope for nothing, neither benefit nor indemnity, we despise his command and break his yoke, and trample it under our most miserable feet. And therefore *Æschylus* cals these people θερμὸς, hot, mad, and furious, careless of what they do, and he opposes them to pious and holy people. Let your confidence be allayed with fear, and your fear be sharpned with the intertextures of a holy hope, and the active powers of our souls are furnished with feet and wings, with eyes and hands, with consideration and diligence, with reason and incouragements. But despair is part of the punishment that is in hell, and the

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A the Devils ſtill do evill things becauſe they never hope to receive a good, nor finde a pardon.

2. *Godly fear muſt alwaies be with honourable opinion of God,* without diſparagements of his mercies, without quarrellings at the intrigues of his providence, or the rough wayes of his Juſtice, and therefore it muſt be ever relative to our ſelves and our own failings and imperfections. Θαρσεῖ, ὅτι Ζεὺς ἀυχένα λοξὸν ἔχει, God never walks perverſely towards us, unleſſe we walk crookedly towards him. And therefore perſons that only conſider the greatneſſe and power of God, and dwell for ever in the meditations of thoſe ſevere
B executions which are tranſmitted to us by ſtory, or we obſerve by accident, and converſation, are apt to be jealous concerning God, and fear him as an enemy, or as children fear fire, or women thunder, only becauſe it can hurt them; *Sæpius illud cogitant quid poſſit is cujus in ditione ſunt, quàm quid debeat facere (Cicero pro Quinctio)* they remember oftner what God can do then what he will; being more afrighted at his Judgements, then delighted with his mercy. Such as were the *Lacedæmonians*, when ever they ſaw a man grow popular, or wiſe, or beloved, and by conſequence powerfull, they turned him out of the countrey: and becauſe they were afraid of
C the power of *Iſmenias*, and knew that *Pelopidas* and *Pherenicus* and *Androclydes* could hurt them, if they liſted, they baniſhed them from *Sparta*, but they let *Epaminondas* alone, ὡς διὰ μὲν φιλοσοφίαν ἀπράγμονα, διὰ δὲ πενίαν ἀδύνατον, as being ſtudious and therefore unactive, and poor and therefore harmleſſe; It is harder when men uſe God thus, and fear him as the great Juſticiar of the world, who ſits in heaven, and obſerves all we do, and cannot want excuſe to puniſh all mankinde. But this caution I have now inſerted for their ſakes whoſe Schooles and Pulpits raiſe doctrinall fears concerning God, which if they were true, the greateſt part of mankinde would be tempted
D to think they have reaſon not to love God, and all the other part that have not apprehended a reaſon to hate him, would have very much reaſon to ſuſpect his ſeveritie, and their own condition. Such are they which ſay that God hath decreed the greateſt part of mankinde to eternall damnation, and that only to declare his ſeverity and to manifeſt his glory by a triumph in our torments, and rejoycings in the gnaſhing of our teeth. And they alſo fear God unreaſonably, and ſpeak no good things concerning his Name, who ſay that God commands us to obſerve Lawes which are impoſſible; that think he will condemn innocent perſons for errors of Judge-
E ment which they cannot avoid, that condemn whole Nations for different opinions, which they are pleaſed to call *Hereſie*; that think God will exact the duties of a man by the meaſures of an Angell, or will not make abatement for all our pitiable infirmities. The precepts of this caution are, that we remember Gods mercy to be over all his works, that is, that he ſhewes mercy to all his creatures

Sect. VII. that need it; that God delights to have his mercy magnified in all things, and by all persons, and at all times, and will not suffer his greatest honour to be most of all undervalued; and therefore as he that would accuse God of injustice were a blasphemer, so he that suspects his mercy, dishonours God as much, and produces in himself that fear which is the parent of trouble, but no instrument of duty. A

3ly. *Godly fear is operative, diligent, and instrumentall to caution and strict walking:* for so fear is the mother of holy living; and the Apostle urges it by way of upbraiding: *What! doe wee provoke God to anger? are we stronger then he?* meaning, that if we be not strong enough to struggle with a feaver, if our voyces cannot out-roar thunder, if we cannot check the ebbing and flowing of the sea, if we cannot adde one cubit to our stature, how shall we escape the mighty hand of God? And here heighten your apprehensions of the Divine power, of his justice, and severity, of the fierceneſſe of his anger, and the sharpneſſe of his sword, the heavyneſſe of his hand, and the swiftneſſe of his arrows, as much as ever you can; provided the effect passe on no further, but to make us *reverent* and *obedient*: but that fear is unreasonable, servile, and unchristian, that ends in bondage and servile affections, scruple and trouble, vanity and incredulity, superstition and desperation: Its proper bounds are *humble and devout prayers*, and *a strict and a holy piety*, (according to his laws) and *glorifications of God*, or speaking good things of his holy Name; and then it cannot be amisse: wee must be full of confidence towards God, we must with cheerfulneſſe relye upon Gods goodneſſe for the issue of our souls, and our finall interest, but this expectation of the Divine mercy must be in the ways of piety. *Commit your selves to God in well-doing as unto a faithfull Creator.* Alcibiades was too timorous, who being called from banishment refused to return, and being asked if he durst not trust his country, answered, Τὰ μὲν ἄλλα πάντα, φησὶ, τῇ μητρὶ πιστεύω· τὴν δὲ ψῆφον τῆς ἐμῆς σωτηρίας, μήπως ἀγνοίᾳ τὴν μέλαιναν ἀντὶ τῆς λευκῆς ἐπενέγκῃ βάρος: In every thing else, but in the question of his life he would not trust his Mother, lest ignorantly she should mistake the black bean for the white, and intending a favour should doe him a mischief. *We must, we may* most safely trust God with our souls; the stake is great, but the venture is none at all. For he is our *Creator*, and he is *faithfull*; he is our *Redeemer*, and he bought them at a dear rate; he is our *Lord*, and they are his own; *he prays for them* to his heavenly Father, and therefore he is *an interested person*. So that he is a *Party*, and an *Advocate*, and a *Judge* too; and therefore there can be no greater security in the world on Gods part: and this is our hope, and our confidence: but because we are but earthen vessels, under a law, and assaulted by enemies, and endangered by temptations, therefore it

1 Cor. 10. 22. B

1 Pet. 4. 19. C D E

SER. VII.

A it concerns us to fear, leſt we make God our enemy, and a *party* againſt us: And this brings me to the next part of the conſideration; Who and what ſtates of men ought to feare, and for what reaſons? for as the former cautions did limit, ſo this will encourage; thoſe did direct, but this will exerciſe our godly Feare.

1. I ſhall not here inſiſt upon the generall reaſons of feare, which concern every man, though it be moſt certain, that every one hath cauſe to fear, even the moſt confident, and holy, becauſe his way is dangerous and narrow, troubleſome and uneven, full

B of ambuſhes and pitfalls; and I remember what *Polynices* ſaid in the Tragedy when he was unjuſtly throwne from his Fathers Kingdome, and refuſed to treat of peace but with a ſword in his hand, Ἅπαντα γὰρ πλωτὸν δεινὰ φαίνεται, ὅταν δ' ἐχθρᾶς πρὸς ἀμείβηται χθονὸς· every ſtep is a danger for a valiant man when he walkes in his enemies countrey; and ſo it is with us; we are eſpyed by God, and obſerved by Angels, we are betrayed within, and aſſaulted without, the Devill is our enemy, and we are fond of his miſchiefs; he is crafty, and we love to be abuſed; hee is malicious, and wee are credulous; hee is powerfull, and wee are weak; hee is too

C ready of himſelf, and yet wee deſire to be tempted; the world is alluring, and wee conſider not its vanity; ſin puts on all pleaſures, and yet wee take it though it puts us to pain: In ſhort, wee are vain, and credulous, and ſenſuall, and trifling; wee are tempted, and tempt our ſelves, and we ſin frequently, and contract evill habits, and they become ſecond natures, and bring in a ſecond death miſerable and eternall: Every man hath need to feare, becauſe every man hath weakneſſes, and enemies, and temptations, and dangers, and cauſes of his own. But I ſhall onely inſtance in ſome peculiar ſorts of men, who it may be, leaſt think of it, and therefore have

D moſt cauſe to fear.

1ly Are thoſe of whom the Apoſtle ſpeaks, *Let him that thinketh he ſtandeth take heed leſt he fall.* Ἐν ξυνῷ ἰχθύι ἀκάνθαι ἐκ ἔνεισι (ἐπὶ φησὶν ὁ ἀνάκειται) ſaid the *Greek* proverb; In ordinary fiſh we ſhall never meet with thornes, and ſpiny prickles: and in perſons of an ordinary even courſe of life we finde it too often, that they have no checks of conſcience, or ſharp reflexions upon their conditions; they fall into no horrid crimes, and they think all is peace round about them: But you muſt know, that as Grace is the improvement and bettering of Nature, and Chriſtian graces are the

E perfections of Morall habits, and are but new circumſtances, formalities, and degrees; ſo it grows in naturall meaſures by ſupernaturall aides, and it hath its degrees, its ſtrengths and weakneſſes, its promotions and arreſts, its ſtations and declenſions, its direct ſickneſſes and indiſpoſitions; and there is a *ſtate of grace* that is next to ſin; it inclines to evill and dwels with a temptation, its acts

Apud Eurip. in Phaniſſis.

1 Cor. 10. 12.

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acts are imperfect, and the man is within the Kingdome, but he lives in its borders, and is *dubiæ jurisdictionis*. These men have cause to fear; These men seem to stand, but they reel indeed, and decline toward danger and death. *Let these men* (saith the Apostle) *take heed lest they fall*, for they shake already; such are persons whom the Scriptures call *weak in faith*. I doe not mean new beginners in Religion, but such who have dwelt long in its confines, and yet never enter into the heart of the countrey; such whose faith is tempted, whose piety does not grow, such who yeeld a little, people that doe all that they can lawfully doe, and study how much is lawfull, that they may lose nothing of a temporall interest: people that will not be Martyrs in any degree, and yet have good affections, and love the cause of Religion, and yet will suffer nothing for it: these are such which the Apostle speaks, δοκοῦν ἑστάναι, *They think they stand*, and so they doe, upon one leg, that is, so long as they are untempted; but when the *Tempter* comes, then they fall and bemoan themselves, that by losing peace they lost their inheritance. There are a great many sorts of such persons: some when they are full, are content, and rejoyce in Gods providence, but murmur and are amazed when they fall into poverty. They are chaste so long as they are within the protection of marriage, but when they return to liberty they fall into bondage, and complain they cannot help it; They are temperate and sober, if you let them alone at home, but call them abroad and they will lose their sober thoughts, as *Dinah* did her honour, by going into new company. These men in these estates think they stand, but God knows they are soon weary, and stand stiffe as a Cane, which the heat of the *Sirian* star or the flames of the Sun cannot bend; but one sigh of a Northern wind shakes them into the tremblings of a palsey: In this the best advice is, that such persons should watch their own infirmities, and see on which side they are most open, and by what enemies they use to fall, and to fly from such parties as they would avoid death. But certainly they have great cause to fear, who are sure to be sick when the weather changes; or can no longer retain their possession but till an enemy please to take it away, or will preserve their honour but till some smiling temptation aske them to forgoe it.

2^ly. They also have great reason to fear whose repentance is broken into fragments, and is never a whole or entire change of life: I mean those that resolve against a sin, and pray against it, and hate it in all the resolutions of their understanding, till that unlucky period comes in which they use to act it, but then they sin as certainly as they will infallibly repent it, when they have done: these are a very great many Christians who are esteemed of the better sort of penitents, yet feel this feaverish repentance to be their best state of health; they fall certainly in the returns of the same circumstances, or at a certain distance of

A of time, but God knows they doe not get the victory over their ſin, but are within its power. For this is certain, they who ſin and repent, and ſin again in the ſame or the like circumſtances, are in ſome degree under the power and dominion of ſin; *when their actions can be reduc'd to an order or a method, to a rule or a certainty, that oftner hits then fails, that ſin is habituall*; though it be the leaſt habit, yet a habit it is; every courſe, or order, or method of ſin, every conſtant or periodicall return, every return that can be regularly obſerved, or which a man can foreſee, or probably foretell, even then when he does not intend it, but prays againſt it, every ſuch ſin
B is to be reckoned not for a ſingle action, or upon the accounts of a pardonable infirmity, but it is a combination, an evill ſtate, ſuch a thing as the man ought to feare concerning himſelfe, leſt he be ſurpriz'd and call'd from this world before this evill ſtate be altered: for if he be, his ſecurities are but ſlender, and his hopes will deceive him. It was a ſevere doctrine that was maintain'd by ſome great Clerks and holy men in the Primitive Church, "That Repentance was to be but once after Baptiſm: "*One Faith, one Lord, one Baptiſme; one Repentance*; * all theſe the Scripture ſaith; and it is true, if by *repentance* we mean the en-
C tire change of our condition; for he that returns willingly to the ſtate of an unbeleeving, or a heathen profane perſon, intirely, and chooſingly, in defiance *of*, and apoſtaſie *from* his Religion, cannot be renew'd againe (as the Apoſtle twice affirms in his Epiſtle to the *Hebrews*). But then, concerning this ſtate of *Apoſtaſie*, when it happned in the caſe, not of Faith, but of Charity and obedience, there were many fears and jealouſies: they were therefore very ſevere in their doctrines, leſt men ſhould fall into ſo evill a condition, they enlarged their fear that they might be ſtricter in their duty; and generally this they did beleeve, that every ſecond repentance was
D worſe then the firſt, and the third worſe then the ſecond, and ſtill as the ſin returned, the Spirit of God did the leſſe love to inhabit; and if he were provoked too often, would ſo withdraw his aides and comfortable cohabitation, that the Church had little comfort in ſuch children; ſo ſaid *Clemens Alexandr. ſtromat.* 2. Αἱ δὲ συνεχεῖς καὶ ἐπάλληλοι ἐπὶ τοῖς ἁμαρτήμασι μετάνοιαι οὐδὲν τῷ παραπλησίῳ μὴ πεπιστευκόσιν διαφέρουσιν, "Thoſe frequent and alternate repentances, that is, repentances and "ſinnings interchangeably, differ not from the conditions of men "that are *not within the covenant of grace*, from them that are "*not beleevers*, ἢ μόνῳ τῷ συναίσθεσθαι ὅτι ἁμαρτάνουσι, ſave onely (ſays
E "he) that theſe men perceive that they ſin, they doe it more againſt their conſcience then infidels and unbeleevers; and therefore they doe it with leſſe honeſty and excuſe, καὶ οὐκ οἶδ' ὁπότερον αὐτοῖς κρεῖσσον, ἢ τὸ εἰδότα ἁμαρτάνειν ἢ μετανοήσαντα ἐφ' οἷς ἥμαρτεν πλημμελεῖν αὖθις, "I know "not which is worſe, either to ſin knowingly or wilfully, or to "repent of our ſin, and ſin it over again. And the ſame ſevere doctrine

* Heb. 6. 6. Heb. 10. 26. 2 Pet. 2. 22.

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doctrine is delivered by *Theodoret* in his 12 book againſt the *Greeks*, and is hugely agreeable to the diſcipline of the Primitive Church: And it is a truth of ſo great ſeverity, that it ought to quicken the repentance and fowre the gayeties of eaſy people, and make them fear, whoſe repentance is therefore ineffectuall, becauſe it is not integrall or united, but broken in pieces by the intervention of new crimes; *ſo* that the repentance is every time to begin anew; and then let it be conſidered what growth that repentance can make that is never above a week old, that is for ever in its infancy, that is ſtill in its birth, that never gets the dominion over ſin. Theſe men, I ſay, ought to fear, leſt God reject their perſons, and deride the folly of their new begun repentances, and at laſt be weary of giving them more opportunities, ſince they approve all, and make uſe of none, their *underſtanding* is right and their *will* a ſlave, their reaſon is for God and their affections for ſin; theſe men (as the Apoſtles expreſſion is) *walk not as wiſe but as fools*: for we deride the folly of thoſe men that reſolve upon the ſame thing a thouſand times, and never keep one of thoſe reſolutions. Theſe men are vaine and light, eaſy and effeminate, childiſh and abuſed; theſe are they of whom our bleſſed Saviour ſaid thoſe ſad decretory words, *Many ſhall ſtrive to enter in, and ſhall not be able.*

A B C

Serm.

SERMON, VIII.

Part II.

B

3. THey have great reaſon to feare, whoſe ſins are not yet remitted; for they are within the dominion of ſin, within the Kingdome of darkneſſe, and the regions of feare: Light makes us confident, and Sin checks the ſpirit of a man into the puſillanimity and cowardize of a girle or a conſcious boy: and they doe their work in the days of peace and a wealthy fortune, and come to pay their ſymbole in a warre or in a plague; then they ſpend of their treaſure of wrath, which they laid up in
C their veſſels of diſhonour! And indeed, want of feare brought them to it; for if they had known how to have accounted concerning the changes of mortality, if they could have reckoned right concerning Gods judgements falling upon ſinners, and remembred that themſelves are no more to God then that Brother of theirs that died in a drunken ſurfeit, or was kill'd in a Rebell warre, or was before his grave corrupted by the ſhames of luſt; if they could have told the minutes of their life, and paſſed on towards their grave at leaſt in religious and ſober thoughts, and conſider'd that there muſt come a time for them to die, and *after*
D *death comes judgement*, a fearfull and an intolerable judgement, it would not have come to this paſſe, in which their preſent condition of affairs doe amaze them, and their ſin hath made them lyable unto death, and that death is the beginning of an eternall evill. In this caſe it is naturall to fear; and if men conſider their condition, and know that all the felicity, and all the ſecurity they can have, depends upon Gods mercy pardoning their ſins, they cannot chooſe but fear infinitely, if they have not reaſon to hope that their ſins are pardoned. * Now concerning this, men indeed have generally taken a courſe to put this affair to a very ſpeedy iſſue.
E *God is mercifull*, and *God forgive mee*, and all is done: or it may be a few ſighs, like the deep ſobbings of a man that is almoſt dead with laughter, that is, a trifling ſorrow returning upon a man after he is full of ſin, and hath pleaſed himſelfe with violence, and revolving onely by a naturall change from ſin to ſorrow, from laughter to a groan, from ſunſhine to a cloudy day; or it may be

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be the good man hath left ſome one ſin quite, or ſome degrees of all ſin, and then the concluſion is firm, he is *rectus in Curiâ*, his ſins are pardoned, he was indeed in an evill condition, but *now he is purged, he is ſanctified* and clean. Theſe things are very bad, but it is much worſe that men ſhould continue in their ſin, and grow old in it, and arrive at confirmation, and the ſtrength of habituall wickedneſſe, and grow fond of it, and yet think if they die, their account ſtands as fair in the eyes of Gods mercy, as St. *Peter's* after his tears and ſorrow. *Our ſins are not pardoned eaſily and quickly*; and the longer and the greater hath been the iniquity, the harder and more difficult and uncertain is the pardon; it is a great progreſſe to return from all the degrees of death to life, to motion, to quickneſſe, to purity, to acceptation, to grace, to contention, and growth in grace, to perſeverance, and *ſo to pardon*. For pardon ſtands no where but at the gates of heaven. It is a great mercy that ſignifies a finall and univerſall acquittance. God ſends it out in little ſcroles, and excuſes you from falling by the ſword of the enemy, or the ſecret ſtroke of an Angell in the days of the plague; but theſe are but little entertainments and inticings of our hopes to work on towards the great pardon which is regiſtred in the leaves of the Book of Life. And it is a mighty folly to think, that every little line of mercy ſignifies *glory* and *abſolution* from the eternall wrath of God; and therefore it is not to be wondred at, that wicked men are unwilling to dye; it is a greater wonder that many of them dye with ſo little reſentment of their danger and their evill. There is reaſon for them to tremble when the Judge ſummons them to appear. When his meſſenger is clothed with horror, and ſpeaks in thunder; when their conſcience is their accuſer, and their accuſation is great, and their bills uncancell'd, and they have no title to the croſſe of Chriſt, no advocate, no excuſe; when God is their enemy, and Chriſt is the injur'd perſon, and the Spirit is grieved, and ſickneſſe and death come to plead Gods cauſe againſt the man; then there is reaſon that the naturall fears of death ſhould be high and pungent, and thoſe naturall fears encreaſed by the reaſonable and certain expectations of that anger which God hath laid up in heaven for ever, to conſume and deſtroy his enemies.

A

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D

And indeed if we conſider upon how trifling and inconſiderable grounds moſt men hope for pardon (if at leaſt that may be call'd hope, which is nothing but a careleſſe boldneſſe, and an unreaſonable wilfull confidence) we ſhall ſee much cauſe to pity very many who are going merrily to a ſad and intolerable death. Pardon of ſins is a mercy which Chriſt purchaſed with his deareſt blood, which he miniſters to us upon conditions of an infinite kindneſſe, but yet of great holineſſe and obedience, and an active living faith; it is a grace, that the moſt holy perſons beg of God with

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A with mighty paſſion, and labour for with a great diligence, and expect with trembling fears, and concerning it many times ſuffer ſadneſſes with uncertain ſoules, and receive it by degrees, and it enters upon them by little portions, and it is broken as their ſighs and ſleeps. But ſo have I ſeen the returning ſea enter upon the ſtrand, and the waters rolling towards the ſhore, throw up little portions of the tide, and retire as if nature meant to play, and not to change the abode of waters; but ſtill the floud crept by little ſteppings, and invaded more by his progreſſions then he loſt by his retreat, and having told the number of its B ſteps, it poſſeſſes its new portion till the Angell calls it back, that it may leave its unfaithfull dwelling of the ſand: ſo is the pardon of our ſins, it comes by ſlow motions, and firſt quits a preſent death, and turnes, it may be, into a ſharp ſickneſſe; and if that ſickneſſe prove not health to the ſoul, it waſhes off, and it may be will daſh againſt the rock again, and proceed to take off the ſeverall inſtances of anger, and the periods of wrath; but all this while it is uncertain concerning our finall intereſt, whether it be *ebbe* or *floud*; and every hearty prayer, and every bountifull almes ſtill enlarges the pardon, or addes a degree of probabi- C lity and hope; and then a drunken meeting, or a covetous deſire, or an act of luſt, or looſer ſwearing, idle talk, or neglect of Religion, makes the pardon retire; and while it is diſputed between Chriſt and Chriſts enemy who ſhall be Lord, the pardon fluctuates like the wave, ſtriving to climbe the rock, and is waſh'd off like its own retinue, and it gets poſſeſſion by time and uncertainty, by difficulty, and the degrees of a hard progreſſion. When *David* had ſinned but in one inſtance, interrupting the courſe of a holy life by one ſad calamity, it pleaſed God to pardon him; but ſee upon what hard terms: He prayed long, and violently, he wept D ſorely, he was humbled in ſackcloth and aſhes, he eat the bread of affliction, and drank of his bottle of tears; he loſt his Princely ſpirit, and had an amazing conſcience; he ſuffer'd the wrath of God, and the ſword never did depart from his houſe, his Son rebell'd, and his Kingdome revolted; he fled on foot, and maintained Spies againſt his childe, hee was forc'd to ſend an army againſt him that was dearer then his owne eyes, and to fight againſt him whom he would not hurt for all the riches of *Syria* and *Egypt*; his concubines were defil'd by an inceſtuous mixture, in the face of the ſun before all *Iſrael*, and his childe that was E the fruit of his ſin, after a 7 days feaver dyed, and left him nothing of his ſin to ſhow, but ſorrow, and the ſcourges of the Divine vengeance; and after all this, God pardoned him finally, becauſe he was for ever ſorrowfull, and never did the ſin againe. He that hath ſinned a thouſand times for *David*'s once, is too confident, if he thinks that all his ſhall be pardoned at a leſſe

SER. VIII. rate then was used to expiate that one mischief of the religious King: *The son of David* died for his father *David*, as well as he did for us; he was *the Lambe slain from the beginning of the world*; and yet that death, and that relation, and all the heap of the Divine favours which crown'd *David* with a circle richer then the royall diadem, could not exempt him from the portion of sinners, when he descended into their pollutions. I pray God we may find the *sure mercies of David*, and may have our portion in the redemption wrought by the *Son of David*; but we are to expect it upon such terms as are revealed, such which include time, and labour, and uncertainty, and watchfulnesse, and fear, and holy living. But it is a sad observation that the case of pardon of sins is so administred, that they that are most sure of it have the greatest fears concerning it, and they to whom it doth not belong at all are as confident as children and fooles, who believe every thing they have a mind to, not because they have reason so to doe, but because without it they are presently miserable. The godly and holy persons of the Church, *work out their salvation with fear and trembling*; and the wicked goe to destruction with gayety and confidence: these men think all is well, while they are *in the gall of bitternesse*, and good men are tossed in a tempest, crying and praying for a safe conduct, and the sighs of their feares, and the wind of their prayers waft them safely to their port. Pardon of sins is not easily obtain'd; because they who onely certainly can receive it, find difficulty, and danger, and fears in the obtaining it; and therefore their case is pityable and deplorable, who when they have least reason to expect pardon, yet are most confident and careless.

But because there are sorrows on one side and dangers on the other, and temptations on both sides, it will concern all sorts of men to know when their sins are pardoned. For then when they can perceive their signes certain and evident, they may rest in their expectations of the Divine mercies; when they cannot see the signes, they may leave their confidence, and change it into repentance, and watchfulnesse, and stricter observation; and in order to this, I shall tell you that which shall never faile you; a certaine signe that you may know *whether or no*, and *when*, and *in what degree* your persons are pardoned.

1. 1. I shall not consider the evils of sin by any Metaphysicall and abstracted effects, but by sensible, reall, and materiall. Hee that revenges himself of another, does something that will make his enemy grieve, something that shall displease the offender as much as sin did the offended; and therefore all the evills of sin are such as relate to us, and are to bee estimated by our apprehensions. Sin makes God angry, and Gods anger if it be turned aside will make us miserable and accursed, and therefore in proportion to this

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A this we are to reckon the proportions of Gods mercy in forgiveneſſe, or his anger in retaining.

2. Sin hath obliged us to ſuffer many evills, even whatſoever the anger of God is pleaſed to inflict; ſickneſſe and diſhonour, poverty and ſhame, a captive ſpirit, and a guilty conſcience, famine and war, plague and peſtilence, ſudden death and a ſhort life, temporall death or death eternall, according as God in the ſeverall covenants of the Law and Goſpel hath expreſſed. 2.

3. For in the law of *Moſes* ſin bound them to nothing but temporall evills, but they were ſore, and heavy, and many; but theſe only B there were threatned; in the Goſpel Chriſt added the menaces of evills, ſpirituall and eternall. 3.

4. The great evill of the *Jews* was their abſciſſion and cutting off from being Gods people, to which eternall damnation anſwers amongſt us; and as ſickneſſe, and war, and other intermediall evills were leſſer ſtrokes in order to the finall anger of God againſt their Nation, ſo are theſe and ſpirituall evills intermediall, in order to the Eternall deſtruction of ſinning and unrepenting Chriſtians. 4.

5. When God had viſited any of the ſinners of *Iſrael* with a grie- C vous ſickneſſe, then they lay under the evill of their ſin, and were not pardoned till God took away the ſickneſſe; but the taking the evill away, the evill of the puniſhment, was the pardon of the ſin; *to pardon the ſin is to ſpare the ſinner*: and this appears; For when Chriſt had ſaid to the man ſick of the palſey, *Son thy ſins are forgiven thee*, the Phariſees accuſed him of blaſphemy, becauſe none had power to forgive ſins but God onely; Chriſt to vindicate himſelfe gives them an ocular demonſtration, and proves his words: *that yee may know the Son of Man hath power on earth to forgive ſins, he ſaith to the man ſick of the palſey, Ariſe and walk*; then D he pardoned the ſin, when he took away the ſickneſſe, and proved the power by reducing it to act; for if pardon of ſins be any thing elſe, it muſt be *eaſier* or *harder*: if it be *eaſier*, then ſin hath not ſo much evill in it as a ſickneſſe, which no Religion as yet ever taught. If it be *harder*, then Chriſts power to doe that which was harder, could not be proved by doing that which was eaſier. It remaines therefore, that it is the ſame thing to take the puniſhment away, as to procure or give the pardon; becauſe as the retaining the ſin was an obligation to the evill of puniſhment, ſo the remitting the ſin is the diſobliging to its penalty. So farre then the caſe is E manifeſt. 5. Mat. 9. 2.

6. The next ſtep is this, that although in the Goſpel God puniſhes ſinners with temporall judgements, and ſickneſſes, and deaths, with ſad accidents, and evill Angels, and meſſengers of wrath; yet beſides theſe leſſer ſtrokes, he hath ſcorpions to chaſtiſe, and loads of worſe evils to oppreſſe the diſobedient: he puniſhes one ſin with 6.

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another, vile acts with evill habits, these with a hard heart, and this with obstinacy, and obstinacy with impenitence, and impenitence with damnation. Now because the worst of evills which are threatned to us are such which consign to hell by persevering in sin, as God takes off our love and our affections, our relations and bondage under sin, just in the same degree he pardons us; because the punishment of sin being taken off and pardoned, there can remaine no guilt. Guiltinesse is an unsignificant word, if there be no obligation to punishment. Since therefore spirituall evils, and progressions in sin, and the spirit of reprobation, and impenitence, and accursed habits, and perseverance in iniquity are the worst of evils, when these are taken off, the sin hath lost its venome, and appendant curse; for sin passes on to eternall death onely by the line of impenitence, and it can never carry us to hell, if we repent timely and effectually; in the same degree therefore that any man leaves his sin, just in the same degree he is pardoned, and he is sure of it. For although curing the temporall evill was the pardon of sins among the *Jews*, yet wee must reckon our pardon by curing the spirituall. If I have sinned against God in the shamefull crime of Lust, then God hath pardoned my sins, when upon my repentance and prayers he hath given me the grace of Chastity. My Drunkennesse is forgiven, when I have acquir'd the grace of Temperance, and a sober spirit. My Covetousnesse shall no more be a damning sin, when I have a loving and charitable spirit; loving to do good, and despising the world: for every further degree of sin being a neerer step to hell, and by consequence the worst punishment of sin, it follows inevitably, that according as we are put into a contrary state, so are our degrees of pardon, and the worst punishment is already taken off. And therefore we shall find that the great blessing, and pardon, and redemption which Christ wrought for us, is called *sanctification*, *holinesse*, and *turning us away from our sins*: So St. *Peter*, *Yee know that you were not redeemed with corruptible things, as silver and gold, from your vain conversation*; that's your redemption, that's your deliverance: you were taken from your sinfull state, that was the state of death, this of life and pardon; and therefore they are made *Synonyma* by the same Apostle, *According as his divine power hath given us all things that pertain to life and godlinesse: to live* and *to be godly*, is all one; *to remain in sin* and *abide in death*, is all one; to *redeem us from sin*, is to snatch us from hell; he that gives us godlinesse, gives us life, and that supposes pardon, or the abolition of the rites of eternall death: and this was the conclusion of St. *Peter's* Sermon, and the summe totall of our redemption and of our pardon; *God having raised up his Son, sent him to blesse us in turning away every one of you from your iniquity*; this is the end of Christs passion and bitter death, the purpose of all his and all our preaching, the effect of baptisme, *purging*, *washing*, *sanctifying*; the

A B C D E

1 Pet. 1. 18.

2 Ep. 1. 3.

Act. 3. 26.

A the work of the Sacrament of the Lords Supper, the ſame body that was broken, and the ſame blood that was ſhed for our redemption, is to conform us into his image and likeneſſe of living and dying, of doing and ſuffering; The caſe is plain, juſt as we leave our ſins, ſo Gods wrath ſhall be taken from us; as we get the graces contrary to our former vices, ſo infallibly we are conſign'd to pardon. If therefore you are in conteſtation againſt ſin; while you dwell in difficulty, and ſometimes yeeld to ſin, and ſometimes overcome it, your pardon is uncertain, and is not diſcernible in its progreſſe; but when ſin is mortified and your luſts are dead, and
B under the power of grace, and you are *led by the Spirit*, all your fears concerning your ſtate of pardon are cauſeleſſe, and afflictive without reaſon; but ſo long as you live at the old rate of luſt or intemperance, of covetouſneſſe or vanity, of tyranny or oppreſſion, of careleſneſſe or irreligion, flatter not your ſelves, you have no more reaſon to hope for pardon then a begger for a Crown, or a condemned criminall to be made Heir apparent to that Prince whom he would traiterouſly have ſlain.

4. They have great reaſon to fear concerning their condition, who having been in the ſtate of grace, who having begun to lead a good
C life, and give their names to God by ſolemne deliberate acts of will and underſtanding, and made ſome progreſſe in the way of Godlineſſe, if they ſhall retire to folly, and unravell all their holy vows, and commit thoſe evils from which they formerly run as from a fire or inundation, their caſe hath in it ſo many evills that they have great reaſon to fear the anger of God, and concerning the finall iſſue of their ſouls. For return to folly hath in it many evils beyond the common ſtate of ſin and death; and ſuch evils which are moſt contrary to the hopes of pardon. 1. He that falls back into thoſe ſins he hath repented of, does *grieve the holy Spirit of God by which* 1.
D *he was ſealed to the day of redemption.* For ſo the *Antitheſis* is plain and obvious; If *at the converſion of a ſinner there is joy before* the beatified Spirits, *the Angels of God*, and that is the conſummation of our pardon and our conſignation to felicity, then we may imagine how great an evill it is to *grieve the Spirit of God*, who is greater then the Angels. The Children of *Iſrael* were carefully warned that they ſhould not offend the Angel: *Behold, I ſend an An-* Exod. 23. 20, 21.
gel before thee, beware of him, and obey his voyce, provoke him not, for he will not pardon your tranſgreſſions, that is, he will not ſpare to puniſh you if you grieve him: Much greater is the evill
E if we grieve him who ſits upon the throne of God, who is the Prince of all the Spirits: and beſides, grieving the Spirit of God is an *affection* that is as contrary to his *felicity*, as *luſt* is to his *holineſſe*; both which are eſſentiall to him. *Triſtitia enim omnium ſpirituum nequiſſima eſt, & peſſima ſervis Dei, & omnium ſpiritus exterminat, & cruciat Spiritum ſanctum*, ſaid *Hennas*: Sadneſſe is the greateſt

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teſt enemy to Gods ſervants; if you grieve Gods Spirit, you caſt him out; for he cannot dwell with ſorrow and grieving; unleſſe it be ſuch a ſorrow which by the way of vertue paſſes on to joy and never ceaſing felicity. Now by grieving the holy Spirit, is meant, thoſe things which diſpleaſe him, doing unkindneſſe to him, and then the grief which cannot in proper ſenſe ſeiſe upon him will in certain effects return upon us: *Ita enim dica* (ſaid *Seneca*) *ſacer intra nos Spiritus ſedet, bonorum, malorúmque noſtrorum obſervator & cuſtos, hic prout à nobis tractatus eſt, ita nos ipſe tractat.* There is a holy ſpirit dwels in every good man, who is the obſerver and guardian of all our actions, and as we treat him, ſo will he treat us. Now we ought to treat him ſweetly and tenderly, thankfully and with obſervation. *Deus præcepit Spiritum ſanctum, utpote pro naturæ ſuæ bono tenerum & delicatum, tranquillitate, & lenitate, & quiete, & pace tractare,* ſaid *Tertullian de Spectaculis.* The Spirit of God is a loving and a kind Spirit, gentle and eaſy, chaſt and pure, righteous and peaceable, and when he hath done ſo much for us as to waſh us from our impurities, and to cleanſe us from our ſtains, and ſtreighten our obliquities, and to inſtruct our ignorances, and to ſnatch us from an intolerable death, and to conſign us to the day of redemption, that is, to the reſurrection of our bodies from death, corruption, and the diſhonors of the grave, and to appeaſe all the ſtorms and uneaſyneſſe, and to *make us free as the Sons of God*, and furniſhed with the riches of the Kingdome, and all this with innumerable arts, with difficulty, and in deſpite of our luſts and reluctancies, with parts and interrupted ſteps, with waitings and expectations, with watchfulneſſe and ſtratagems, with inſpirations and collaterall aſſiſtances, after all this grace, and bounty, and diligence, that we ſhould deſpite this grace, and trample upon the bleſſings, and ſcorn to receive life at ſo great an expence, and love of God, this is ſo great a baſeneſſe and unworthyneſſe, that by troubling the tendereſt paſſions, it turns into the moſt bitter hoſtilities; by abuſing Gods love it turns into jealouſie, and rage, and indignation. *Goe and ſin no more, leſt a worſe thing happen to thee.*

2. Falling away after we have begun to live well is a great cauſe of fear, becauſe there is added to it the circumſtance of *inexcuſeableneſſe*. The man hath been taught the ſecrets of the Kingdome, and therefore his underſtanding hath been inſtructed; he hath taſted the pleaſures of the Kingdome, and therefore his will hath been ſufficiently entertain'd. He was entred into the ſtate of life, and renounced the ways of death, his ſin began to be pardoned, and his luſts to be crucified, he felt the pleaſures of victory, and the bleſſings of peace, and therefore fell away, not onely againſt his reaſon, but alſo againſt his intereſt; and to ſuch a perſon the Queſtions of his ſoul have been ſo perfectly ſtated, and his prejudices and inevitable abuſes ſo cleerly taken off, and he was ſo made to view the paths of life and death, that

A that if he chooſes the way of ſin again, it muſt be, not by weakneſſe or the infelicity of his breeding, or the weakneſſe of his underſtanding, but a direct preference or prelation, a preferring ſin before grace, the ſpirit of luſt before the purities of the ſoul, the madneſſe of drunkenneſſe before the fulneſſe of the Spirit, money before our friend, and above our Religion, and Heaven, and God himſelf. This man is not to be pityed upon pretence, that he is betrayed, or to be relieved becauſe he is oppreſſed with potent enemies, or to be pardoned becauſe he could not help it, for he once did help it, he did overcome his temptation, and chooſe God, and delight in ver-
B tue, and was an heir of heaven, and was a conqueror over ſin and delivered from death; and he may do ſo ſtill, and Gods grace is upon him more plentifully, and the luſt does not tempt ſo ſtrongly: and if it did, he hath more power to reſiſt it; and therefore if this man fals, it is becauſe he wilfully chooſes death, it is the portion that he loves, and deſcends into with willing and unpityed ſteps. *Quàm vilis facta es nimis iterans vias tuas!* ſaid God to *Judah.* Ier. 2. 36.

3. He that returns from vertue to his old vices, is forced to doe violence to his own reaſon, to make his conſcience quiet: he does it ſo unreaſonably, ſo againſt all his fair inducements, ſo againſt his
C reputation, and the principles of his ſociety, ſo againſt his honour, and his promiſes, and his former diſcourſes and his doctrines, his cenſuring of men for the ſame crimes, and the bitter invectives and reproofs which in the dayes of his health and reaſon he uſed againſt his erring Brethren, that he is now conſtrained to anſwer his own arguments, he is intangled in his own diſcourſes, he is ſhamed with his former converſation; and it will be remembred againſt him, how ſeverely he reproved, and how reaſonably he chaſtiſed the luſt which now he runs to in deſpite of himſelf and all his friends. And becauſe this is his condition, he hath no way left him, but either to
D be impudent, which is hard for him at firſt; it being too big a naturall change to paſſe ſuddenly from grace to immodeſt circumſtances and hardneſſes of face and heart: or elſe, therefore he muſt entertain new principles and apply his minde to beleeve a lye; and then begins to argue, There is no neceſſity of being ſo ſevere in my life; greater ſinners then I have been ſaved; Gods mercies are greater then all the ſins of man; Chriſt dyed for us, and if I may not be allowed to ſin this ſin, what eaſe have I by his death? or, this ſin is neceſſary, and I cannot avoid it; or, it is queſtionable, whether this ſin is of ſo deep a die as is pretended; or, fleſh and
E bloud is alwaies with me, and I cannot ſhake it off; or, there are ſome Sects of Chriſtians that do allow it, or if they do not, yet they declare it eaſily pardonable, upon no hard terms, and very reconcileable with the hopes of heaven; or, the Scriptures are not rightly underſtood in their pretended condemnations; or elſe, other men do as bad as this, and there is not one in ten thouſand but hath his

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his private retirements from vertue; or elſe, when I am old, this ſin will leave me, and God is very pityfull to mankinde. But while the man like an intangled bird flutters in the net, and wildly diſcompoſes that which ſhould ſupport him, and that which holds him, the net and his own wings, that is, the Lawes of God and his own conſcience and perſwaſion, he is reſolved to do the thing, and ſeeks excuſes afterwards; and when he hath found out a fig-leav'd apron that he could put on, or a cover for his eyes, that he may not ſee his own deformity, then he fortifies his error with irreſolution and inconſideration; and he beleeves it, becauſe *he will*; and *he will*, becauſe it ſerves his turn: then he is entred upon his ſtate of fear; and if he does not fear concerning himſelf, yet his condition is *fearfull*, and the man haih νῦν ἀδόκιμον, *a reprobate minde*, that is, a judgement corrupted by luſt: vice hath abuſed his reaſoning, and if God proceeds in the mans method, and lets him alone in his courſe, and gives him over to beleeve a lye, ſo that he ſhall call good evill, and evill good, and come to be heartily perſwaded that his excuſes are reaſonable and his pretences fair, then the man is deſperately undone *through the ignorance that is in him*, as St. *Paul* deſcribes his condition; *his heart is blinde, he is paſt feeling, his underſtanding is darkned*, then he may *walk in the vanity of his minde*, and *give himſelf over to laſciviouſneſſe*, and ſhall *work all uncleanneſſe with greedineſſe*; then he needs no greater miſery: this is the ſtate of evill which his *fear* ought to have prevented, but now it is paſt *fear*, and is to be recovered with *ſorrow*, or elſe to be run through till *death and hell* are become his portion; *fiunt noviſſima illius pejora pejoribus, his latter end is worſe then his beginning.*

Ephes. 4. 17, 18.

Mat. 12. 45. *vide* 2 Pet. 2. 20.

4. Beſides all this it might eaſily be added, that he that fals from vertue to vice again, addes the circumſtance of *ingratitude* to his load of ſins; he ſins againſt Gods mercy, and puts out his own eyes; he ſtrives to unlearn, what with labour he hath purchaſed, and deſpiſes the trabell of his holy daies, and throws away the reward of vertue for an intereſt which himſelf deſpiſed the firſt day in which he began to take ſober counſels; he throws himſelf back in the accounts of eternity, and ſlides to the bottome of the hill, from whence with ſweat and labour of his hands and knees he had long been creeping; he deſcends from the *ſpirit* to the *fleſh*, from *honour* to *diſhonour*, from *wiſe principles* to *unthrifty practiſes*, like one of *the vainer fellowes*, who grows a fool, and a prodigall, and a begger, becauſe he delights in inconſideration, in the madneſſe of drunkenneſſe, and the quiet of a lazy and unprofitable life. So that this man hath great cauſe to fear, and if he does, his fear is as the fear of enemies and not ſons; I do not ſay that it is a fear that is diſpleaſing to God, but it is ſuch a one as may arrive at goodneſſe, and the fear of ſons, if it be rightly manag'd.

For

A For we muſt know that no fear is diſpleaſing to God; no fear of it ſelf, whether it be fear of puniſhment, or fear to offend; the *fear of ſervants*, or the *fear of ſons*: But the effects of fear doe diſtinguiſh the man, and are to be entertain'd or rejected accordingly. If a *ſervile fear* makes us to remove our ſins, and ſo paſſes us towards our pardon and the receiving ſuch graces which may endear our duty and oblige our affection; that fear is *imperfect*, but *not criminall*, it is *the beginning of wiſdome*, and the firſt introduction to it; but if that fear ſits ſtill or reſts in a ſervile minde, or a hatred of God, or ſpeaking evill things concerning him, or unwillingneſſe to
B do our duty, that which at firſt was indifferent, or at the worſt imperfect, proves miſerable and malicious; ſo we do our duty, it is no matter upon what principles we do it; it is no matter where we begin, ſo from that beginning we paſſe on to duties and perfection. If we fear God as an enemy, an enemy of our ſins and of our perſons for their ſakes, as yet this fear is but a *ſervile fear*, it cannot be a *filiall fear* ſince we our ſelves are not ſons; but if this ſervile fear makes us to deſire to be reconcil'd to God, that he may no longer ſtay at enmity with us, from this *fear* we ſhall ſoon paſſe to *carefulneſſe*, from *carefulneſſe* to *love*, from *love* to *diligence*,
C from *diligence* to *perfection*; and the *enemies* ſhall become *ſervants*, and the *ſervants* ſhall become *adopted ſons*, and paſſe into the ſociety and the participation of the inheritance of Jeſus: for this *fear* is alſo *reverence*, and then *our God* in ſtead of being *a conſuming fire*, ſhall become to us the circle of a glorious crown, and a globe of an eternall light.

Serm.

SERMON, IX.

Part III.

I Am now to give account concerning the exceſſe of fear, not *directly* and *abſtractedly* as it is a *paſſion*, but as it is ſubjected in *Religion*, and degenerates into *ſuperſtition*: For ſo among the Greeks, *fear* is the ingredient and half of the conſtitution of that folly; Δεισιδαιμονία φόβος ἐστὶ θεοῦ said *Heſychius*, it is a fear of God, Δεισιδαίμων δειλὸς that's more; it is a timorouſneſſe: the *ſuperſtitious* man is afraid of the gods (ſaid the Etymologiſt) δειλὰς τὰς θεὰς ὡς τὰς τυράννους, fearing of God as if he were a tyrant, and an unreaſonable exacter of duty upon unequall terms, and diſproportionable, impoſſible degrees, and unreaſonable, and great and little inſtances.

1. But this fear ſome of the old Philoſophers thought unreaſonable in all caſes, even towards God himſelf; and it was a branch of the Epicurean Doctrine, that God medled not any thing below, and was to be loved and admired, but not feared at all; and therefore they taught men neither to fear death, nor to fear puniſhment after death, nor any diſpleaſure of God: *His terroribus ab Epicuro ſoluti non metuimus Deos*, ſaid *Cicero*; and thence came this acceptation of the word, that *ſuperſtition* ſhould ſignifie an unreaſonable fear of God: It is true, he and all his ſcholars extended the caſe beyond the meaſure, and made all fear unreaſonable; but then, if we upon grounds of reaſon and divine revelation ſhall better diſcern the meaſure of the fear of God; whatſoever fear we find to be unreaſonable, we may by the ſame reaſon call it *ſuperſtition*, and reckon it criminall, as they did all fear; that it may be call'd *ſuperſtition*, their authority is ſufficient warrant for the grammar of the appellative; and that it is *criminall*, we ſhall derive from better principles.

Lib. de nat. Deorum.

But beſides this, there was another part of its definition, Δεισιδαίμων, ὁ τὰ εἴδωλα σέβων· εἰδωλολάτρης, the ſuperſtitious man is alſo an Idolater, δειλὰς ὄντας θεοῖς, one that is afraid of ſomething beſides God. The *Latines* according to their cuſtome, imitating the *Greeks* in all their learned notices of things, had alſo the ſame conception of this, and by their word [*Superſtitio*] underſtood the worſhip of *Dæmons* or ſeparate ſpirits; by which they meant, either their *minores Deos*, or elſe

A else their ἡρῶας ἀποθεωθέντας their braver personages whose souls were supposed to live after death; the fault of this was the object of their Religion; they gave a *worship* or a *fear* to whom it was not due; for when ever they worship'd the great God of heaven and earth, they never cal'd that *superstition* in an evill sense, except the Ἄθεοι, they that beleeved there was no God at all. Hence came the etymology of superstition: it was a worshipping or fearing the spirits of their dead *Heroes*, *quos superstites credebant*, whom they thought to be alive after their ἀποθέωσις or Deification; or, *quos superstantes credebant*, standing in places and thrones above us; and it
B alludes to that admirable description of old age which *Solomon* made beyond all the Rhetorick of the *Greeks* and *Romans* [*Also they shall be afraid of that which is high, and fears shall be in the way*] intimating the weakness of old persons, who if ever they have been religious, are apt to be abused into superstition; They are *afraid of that which is high*, that is, of spirits and separate souls, of those excellent beings which dwell in the regions above; meaning, that then they are superstitious. However, fear is most commonly its principle, alwaies its ingredient. For if it enter first by credulity and a weak perswasion, yet it becomes incorporated into the spirit of the
C man, and thought necessary, and the action it perswades to dares not be omitted, for fear of an evill themselves dream of: upon this account the sin is reducible to two heads: the 1. is, Superstition of an undue object. 2. Superstition of an undue expression to a right object.

Eccles. 12 5.

1. Superstition of an undue object, is that which the Etymologist cals τῶν εἰδώλων σέβασμα the worshipping of idols; the Scripture addes θύειν δαιμονίοις *a sacrificing to Dæmons* * in St. *Paul* and in * *Baruch*; where although we usually read it *sacrificing to Devils*, yet it was
D but accidentall that they were such; for those indeed were evill spirits who had seduced them, and tempted them to such ungodly rites; (and yet they who were of the *Pythagorean* sect, pretended a more holy worship, and did their devotion to Angels:) But whosoever shall worship Angels do the same thing; they worship them because they are good and powerfull, as the Gentiles did the Devils whom they thought so; and the error which the Apostle reproves, was not in matter of Judgement, in mistaking bad angels for good, but in matter of manners and choice; they mistook the creature for the Creator; and therefore it is more fully expressed by St. *Paul* in a generall signification, *they worshipped the creature*, παρὰ τὸ κτίσαντα
E *besides the Creator*, so it should be read; if we worship any creature *besides God*, worshipping so as the worship of him becomes a part of Religion, it is also a direct *superstition*; but concerning this part of superstition, I shall not trouble this discourse, because I know no Christians blamable in this particular but the Church of *Rome*, and they that communicate with her in the worshipping of Images, of Angels,

* 1 Cor. 10. 20.
* 4. 7.

Rom. 11. 25.

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gels, and Saints, burning lights and perfumes to them, making offerings, confidences, advocations and vowes to them, and direct and ſolemn divine worſhipping the Symbols of bread and wine, when they are conſecrated in the holy Sacrament. Theſe are direct ſuperſtition, as the word is uſed by all Authors profane and ſacred, and are of ſuch evill report, that where ever the word Superſtition does ſignifie any thing criminall, theſe inſtances muſt come under the definition of it. They are λατρεία παρὰ τὴν πίστιν; a λατρεία παρὰ τὰ πάντα, a *cultus ſuperſtitum*, a *cultus Dæmonum*, and therefore beſides that they have ἴδιον ἔλεγχον, a proper reproof in Chriſtian Religion, are condemned by all wiſe men, which call *ſuperſtition* criminall.

But as it is ſuperſtition to worſhip any thing παρὰ τὰ πάντα *beſides the Creator*, ſo it is ſuperſtition to worſhip God παρὰ τὸ εὔσχημον, παρὰ τὸ πρέπον, παρ' ὃ δεῖ, otherwiſe then is decent, proportionable or deſcribed. Every inordination of Religion that is not in defect, is properly called ſuperſtition: ὁ μὲν εὐσεβὴς φίλος θεῷ, ὁ δὲ δεισιδαίμων κόλαξ θεοῦ, ſaid *Maximus Tyrius*, The true worſhipper is a lover of God, the ſuperſtitious man loves him not, bnt flatters: To which if we adde, that fear, unreaſonable fear is alſo ſuperſtition, and an ingredient in its definition; we are taught by this word to ſignifie all irregularity and inordination in actions of Religion. The ſumme is this; the *Atheiſt* cal'd *all worſhip of God ſuperſtition*; the *Epicurean* cal'd *all fear of God ſuperſtition*, but did not condemn his *worſhip*; the other part of wiſe men cal'd *all unreaſonable fear*, and inordinate worſhip ſuperſtition, but did not condemn *all fear*: But *the Chriſtian*, beſides this, cals *every error* in worſhip in the *manner*, or *exceſſe*, by this name, and condemns it.

Now becauſe the three great actions of Religion are, *to worſhip God*, *to fear God*, and *to truſt in him*, by the inordination of theſe three actions, we may reckon three ſorts of this crime; *the exceſſe of fear*, and *the obliquity in truſt*, and *the errors in worſhip*, are the three ſorts of *ſuperſtition*: the firſt of which is only pertinent to our preſent conſideration.

1. Fear is the duty we owe to God as being the God of power and Juſtice, the great Judge of heaven and earth, the avenger of the cauſe of Widows, the Patron of the poor, and the Advocate of the oppreſſed, a mighty God and terrible, and ſo eſſentiall an enemy to ſin, that he ſpared not his own Son, but gave him over to death, and to become a ſacrifice, when he took upon him our Nature, and became a perſon obliged for our guilt. *Fear* is the great bridle of intemperance, the modeſty of the ſpirit, and the reſtraint of gaieties and diſſolutions; it is the *girdle* to the ſoul, and the handmaid to repentance, the arreſt of ſin, and the cure or antidote to the ſpirit of reprobation; it preſerves our apprehenſions of the divine Majeſty, and hinders our ſingle actions from combining to ſinfull habits; it is the mother of conſideration, and the nurſe of ſober counſels, and

it

A it puts the ſoul to fermentation and activity, making it to paſſe from trembling to caution, from caution to careſulneſſe, from careſulneſſe to watchfulneſſe, from thence to prudence, and by the gates and progreſſes of repentance, it leads the ſoul on to love, and to felicity, and to joyes in God that ſhall never ceaſe again. Fear is the guard of a man in the dayes of proſperity, and it ſtands upon the watch-towers and ſpies the approaching danger, and gives warning to them that laugh loud, and feaſt in the chambers of rejoycing, where a man cannot conſider by reaſon of the noiſes of wine, and jeſt, and muſick: and if prudence takes it by the hand, and leads
B it on to duty, it is a ſtate of grace, and an univerſall inſtrument to infant Religion, and the only ſecurity of the leſſe perfect perſons; and in all ſenſes is that homage we owe to God who ſends often to demand it, even then when he ſpeaks in thunder, or ſmites by a plague, or awakens us by threatning, or diſcompoſes our eaſineſſe by ſad thoughts, and tender eyes, and fearfull hearts, and trembling conſiderations.

But this ſo excellent grace is ſoon abuſed in the beſt and moſt tender ſpirits; in thoſe who are ſoftned by Nature and by Religion, by infelicities or cares, by ſudden accidents or a ſad ſoul;
C and the Devill obſerving, that fear like ſpare diet ſtarves the feavers of luſt, and quenches the flames of hell, endevours to highten this abſtinence ſo much as to ſtarve the man, and break the ſpirit into timorouſneſſe and ſcruple, ſadneſſe and unreaſonable tremblings, credulity and trifling obſervation, ſuſpicion and falſe accuſations of God; and then vice being turned out at the gate, returns in at the poſtern, and does the work of hell and death by running too inconſiderately in the paths which ſeem to lead to heaven. But ſo have I ſeen a harmleſſe dove made dark with an artificiall night, and her eyes ceel'd and lock'd up with a little quill, ſoaring
D upward and flying with amazement, fear and an undiſcerning wing, ſhe made toward heaven, but knew not that ſhe was made a train and an inſtrument, to teach her enemy to prevail upon her and all her defenceleſſe kindred: ſo is a ſuperſtitious man, zealous and blinde, forward and miſtaken, he runs towards heaven as he thinks, but he chooſes fooliſh paths; and out of fear takes any thing that he is told or fancies; and gueſſes concerning God by meaſures taken from his own diſeaſes and imperfections. But fear when it is inordinate, is never a good counſellor, nor makes a good friend; and he that fears God as his enemy is the moſt compleatly miſe-
E rable perſon in the world. For if he with reaſon beleeves God to be his enemy, then the man needs no other argument to prove that he is undone then this, that the fountain of bleſſing (in this ſtate in which the man is) will never iſſue any thing upon him but curſings. But if he fears this without reaſon, he makes his fears true by the very ſuſpicion of God, doing him diſhonour, and then doing

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ing those fond and trifling acts of jealousie which will make God to be what the man feared he already was; We do not know God, if we can think any hard thing concerning him. If God be mercifull, let us only fear to offend him; but then let us never be fearfull, that he will destroy us when we are carefull not to displease him. There are some persons so miserable and scrupulous, such perpetuall tormentors of themselves with unnecessary fears, that their meat and drink is a snare to their consciences; if they eat, they fear they are gluttons, if they fast, they fear they are hypocrites, and if they would watch, they complain of sleep as of a deadly sin; and every temptation though resisted, makes them cry for pardon; and every return of such an accident, makes them think God is angry; and every anger of God will break them in pieces.

These persons do not beleeve noble things concerning God, they do not think that he is as ready to pardon them, as they are to pardon a sinning servant; they do not beleeve how much God delights in mercy, nor how wise he is to consider and to make abatement for our unavoidable infirmities; they make judgement of themselves by the measures of an Angell, and take the accounts of God by the proportions of a Tyrant. The best that can be said concerning such persons is, that they are hugely tempted, or hugely ignorant. For although *ignorance* is by some persons named *the mother of devotion*; yet if it fals in a hard ground, it is *the mother of Atheisme*, if in a soft ground, it is *the parent of superstition*: but if it proceeds from evill or mean opinions of God, (as such scruples and unreasonable fears do many times) it is an evill of a great impiety, and in some sense, and if it were in equall degrees, is as bad as Atheisme; for he that sayes there was no such man as *Julius Cæsar*, does him lesse displeasure, then he that sayes there was, but that he was a Tyrant, and a bloudy parricide. And the *Cimmerians* were not esteemed impious for saying that there was no sun in the heavens; But *Anaxagoras* was esteemed irreligious for saying the sun was a very stone: And though to deny there is a God is a high impiety and intolerable, yet he sayes worse, who beleeving there is a God sayes, he delights in humane sacrifices, in miseries and death, in tormenting his servants, and punishing their very infelicities and unavoidable mischances. To be God, and to be essentially and infinitely good, is the same thing, and therefore to deny either is to be reckoned among the greatest crimes in the world.

Adde to this, that he that is afraid of God, cannot in that disposition love him at all; for what delight is there in that religion which drawes me to the Altar as if I were going to be sacrificed, or to the Temples as to the Dens of Bears? *Oderunt quos metuunt, sed colunt tamen*: whom men fear they hate certainly, and flatter readily, and worship timorously; and he that saw *Hermolaus* converse with *Alexander*; and *Pausanias* follow *Philip* the *Macedonian*; or *Chæreas* kissing

A kiſſing the feet of *Cajus Caligula* would have obſerved how ſordid men are made with fear, and how unhappy and how hated Tyrants are in the midſt of thoſe acclamations, which are loud, and forc'd, and unnaturall, and without love or fair opinion. And therefore although the *Atheiſt* ſayes there is no God, the *ſcrupulous*, *fearfull*, and *ſuperſtitious man* does heartily wiſh what the other does beleeve.

But that the evill may be proportionable to the folly, and the puniſhment to the crime, there is no man more miſerable in the world, then the man who fears God as his enemy, and Religion as
B a ſnare, and duty as intolerable, and the Commandements as impoſſible, and his Judge as implacable, and his anger as certain, unſufferable, and unavoidable: whither ſhall this man goe? where ſhall he lay his burden? where ſhall he take ſanctuary? for he fears the Altars as the places where his ſoul bleeds and dies; and God who is his Saviour he looks upon as his enemy; and becauſe he is Lord of all, the miſerable man cannot change his ſervice unleſſe it be apparently for a worſe. And therefore of all the evils of the minde, *fear* is certainly the worſt and the moſt intolerable; *levity* and *raſhneſſe* have in it ſome ſpritefulneſſe, and greatneſſe of
C action; *anger* is valiant; *deſire* is buſie and apt to hope; *credulity* is oftentimes entertain'd and pleaſed with images and appearances: But *fear* is dull, and ſluggiſh, and treacherous, and flattering, and diſſembling, and miſerable, and fooliſh. Every falſe opinion concerning God is pernicious and dangerous; but if it be joyned with trouble of ſpirit, as fear, ſcruple or ſuperſtition are, it is like a wound with an inflamation, or a ſtrain of a ſinew with a contuſion, or contrition of the part, painfull and unſafe; it puts on to actions when it ſelf is driven; it urges reaſon; and circumſcribes it, and makes it pityable, and ridiculous in its conſequent follies; which if we
D conſider it, will ſufficiently reprove the folly, and declare the danger.

Almoſt all ages of the world have obſerved many inſtances of fond perſwaſions and fooliſh practiſes proceeding from violent fears and ſcruples in matter of Religion. *Diomedon* and many other Captains were condemned to dye, becauſe after a great *Naval victory* they purſued the flying enemies, and did not firſt bury their dead. But *Chabrias* in the ſame caſe firſt buryed the dead, and by that time the enemy rallyed, and returned and beat his Navy, and made his maſters pay the price of their importune ſuperſtition; they fear'd
E where they ſhould not, and where they did not, they ſhould. From hence proceeds obſervation of ſigns, and unlucky dayes; and the people did ſo when the *Gregorian* account began, continuing to call thoſe unlucky dayes which were ſo ſigned in their tradition or *Ezra pater*, although the day upon this account fell 10 dayes ſooner; and men were tranſported with many other trifling contin-

gencies and little accidents; which when they are one entertain'd by weakneſſe, prevail upon their own ſtrength, and in ſad natures and weak ſpirits have produced effects of great danger and ſorrow. *Ariſtodemas* King of the *Meſſenians* in his warre againſt the *Spartans*, prevented the ſword of the enemies by a violence done upon himſelf, only becauſe his dogs howl'd like wolves, and the Soothſayers were afraid becauſe the *Briony* grew up by the wals of his Fathers houſe: and *Nicias* Generall of the *Athenian* forces ſate with his armes in his boſome, and ſuffered himſelf and 40000 men tamely to fall by the inſolent enemy, only becauſe he was afraid of the labouring and eclipſed Moon. When the Marble ſtatues in *Rome* did ſweat, (as naturally they did againſt all rainy weather) the *Augures* gave an alarum to the City; but if lightning ſtruck the ſpire of the Capitoll, they thought *the ſumme of affairs*, and the Commonwealth it ſelf was indanger'd. And this *Heathen folly* hath ſtuck ſo cloſe to the *Chriſtian*, that all the Sermons of the Church for 1600 years have not cured them all: But the practiſes of weaker people and the artifice of ruling Prieſts have ſuperinduced many new ones. When Pope *Eugenius* ſang Maſſe at *Rhemes*, and ſome few drops from the Chalice were ſpilt upon the pavement, it was thought to foretell miſchief, warres, and bloud, to all Chriſtendome, though it was nothing but careleſneſſe and miſchance of the Prieſt: and becauſe *Thomas Beckes* Archbiſhop of *Canterbury* ſang the Maſſe of *Requiem* upon the day he was reconcil'd to his Prince, it was thought to foretell his own death by that religious office: and if men can liſten to ſuch whiſpers, and have not reaſon and obſervation enough to confute ſuch trifles, they ſhall ſtill be afrighted with the noiſe of birds, and every night-raven ſhall foretell evill as *Micaiah* to the King of Iſrael, and every old woman ſhall be a Propheteſſe, and the events of humane affairs which ſhould be managed by the cônduct of counſell, of reaſon, and religion, ſhall ſucceed by chance, by the flight of birds, and the meeting with an evill eye, by the falling of the ſalt, or the decay of reaſon, of wiſdome, and the juſt religion of a man.

To this may be reduc'd the obſervation of dreams, and fears commenced from the fancies of the night. For the ſuperſtitious man does not reſt, even when he ſleeps, neither is he ſafe becauſe dreams uſually are falſe, but he is afflicted for fear they ſhould tell true. Living and waking men have one world in common, they uſe the ſame air and fire, and diſcourſe by the ſame principles of Logick and reaſon; but men that are aſleep have every one a world to himſelf, and ſtrange perceptions; and the ſuperſtitious hath none at all; his reaſon ſleeps, and his fears are waking, and all his reſt, and his very ſecurities to the fearfull man turn into afrights and inſecure expectation of evils, that never ſhall happen; they make their reſt uneaſie and chargeable, and they ſtill vex their weary ſoul,

A soul, not considering there is no other sleep, for sleep to rest in: and therefore if the sleep be troublesome, the mans cares be without remedy till they be quite destroyed. Dreams follow the temper of the body, and commonly proceed from trouble or disease, businesse or care, an active head and a restlesse minde, from fear or hope, from wine or passion, from fulnesse or emptinesse, from phantastick remembrances or from som *Dæmon* good or bad: they are without rule and without reason, they are as contingent as if a man should study to make a Propheſie, and by saying 10000 things may hit upon one true, which was therefore not foreknown though it was
B foresposken: and they have no certainty because they have no naturall causality nor proportion to those effects which many times they are said to foresignifie. The dream of the yolk of an egge importeth gold (saith *Artemidorus*) and they that use to remember such phantastick idols are afraid to lose a friend when they dream their teeth shake, when naturally it will rather signifie *a scurvy*; for a naturall indisposition and an imperfect sense of the beginning of a disease, may vex the fancy into a symbolicall representation; for so the man that dreamt he swam against a stream of bloud, had a Plurisie beginning in his side: and he that dreamt he dipt his
C foot in water, and that it was turn'd to a Marble, was intic'd into the fancie by a beginning dropsie: and if the events do answer in one instance, we become credulous in twenty; for want of reason we discourse our selves into folly and weak observation, and give the Devill power over us in those circumstances in which we can least resist him. Ἐν ὄρφνῃ δ' ἕκαστος μαχαδνεῖ, *A theef is confident in the twilight*; if you suffer impressions to be made upon you by dreams, the Devill hath the reins in his own hands, and can tempt you by that which will abuse you when you can make no resistance. *Dominica* the wife of *Valens* the Emperor dreamt that God threatned
D to take away her only son for her despitefull usage of St. *Basil*: the fear proceeding from this instance was safe and fortunate; but if she had dreamt in the behalf of a Heretick, she might have been cousened into a false proposition upon a ground weaker then the discourse of a waking childe. Let the grounds of our actions be noble, beginning upon reason, proceeding with prudence, measured by the common lines of men, and confident upon the expectation of an usuall providence. Let us proceed from causes to effects, from naturall means to ordinary events, and believe *felicity* not to be a *chance* but a *choice*, and *evill* to be the daughter of *sin* and the *Divine anger*, not of *fortune* and *fancy*; let us fear God when we
E have made him angry; and not be afraid of him when we heartily and laboriously do our duty; our fears are to be measured by open revelation and certain experience, by the threatnings of God and the sayings of wise men, and their *limit* is *reverence*, and *godlinesse* is their *end*; and then fear shall be a duty, and a rare instrument of

Eurip.

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many: in all other cases it is superstition or folly, it is sin or punishment, the Ivy of Religion, and the misery of an honest and a weak heart, and is to be cured only by reason and good company, a wise guide and a plain rule, a cheerfull spirit and a contented minde, by joy in God according to the commandements, that is, *a rejoycing evermore.* A

2. But besides this superstitious fear, there is another fear directly criminall, and it is cald, *worldly fear*, of which the Spirit of God hath said, *But the fearfull and incredulous shall have their part in the lake that burneth with fire and brimstone, which is the second death*; that is, such fears which make men to fall in the time of persecution, those that dare not own their faith in the face of a Tyrant, or in despite of an accursed Law. For though it be lawfull to be afraid in a storm, yet it is not lawfull to leap into the sea; though we may be more carefull for our fears, yet we must be faithfull too; and we may flie from the persecution till it overtakes us, but when it does, we must not change our Religion for our safety, or leave the robe of Baptisme in the hand of the tempter, and run away *by all means.* St. *Athanasius* for 46 years did run and fight, he disputed with the *Arrians* and fled from their Officers; and that flies, may be a man worth preserving, if he bears his faith along with him, and leaves nothing of his duty behinde; but when duty and life cannot stand together, he that then flies a persecution by delivering up his soul, is one that hath no charity, no love to God, no trust in promises, no just estimation of the rewards of a noble contention. *Perfect love casts out fear* (saith the Apostle) that is, he that loves God will not fear to dye for him, or for his sake to be poor. In this sense no man can fear man and love God at the same time; and when St. *Laurence* triumph'd over *Valerianus*, St. *Sebastian* over *Diocletian*, St. *Vincentius* over *Dacianus*, and the armies of Martyrs over the *Proconsuls*, accusers, and executioners, they shew'd their love to God by triumphing over fear, and *leading captivity captive* by the strength of their Captain, whose *garments were red from Bozrah.* B C D

Revel. 21. 8.

3. But this fear is also tremulous and criminall, if it be a trouble from the apprehension of the mountains and difficulties of duty, and is called *pusillanimity*. For some see themselves encompassed with temptations, they observe their frequent fals, their perpetuall returns from good purposes to weak performances, the daily mortifications that are necessary, the resisting naturall appetites, and the laying violent hands upon the desires of flesh and bloud, the uneasinesse of their spirits, and their hard labours, and therefore this makes them afraid; and because they despair to run through the whole duty in all its parts and periods, they think as good not begin at all, as after labour and expence to lose the Jewell and the charges of their venture. St. *Austin* compares such men to children and phantastick E

A ſtick perſons afrighted with phantaſmes and ſpecters; *Terribiles viſu formæ*, the ſight ſeems full of horror, but touch them and they are very nothing, the meer daughters of a ſick brain, and a weak heart, an infant experience and a trifling judgement: ſo are the illuſions of a weak piety, or an unskilfull unconfident ſoul; they fancy to ſee mountains of difficulty, but touch them and they ſeem like clouds riding upon the wings of the winde, and put on ſhapes as we pleaſe to dream. He that denies to give almes for fear of being poor, or to entertain a Diſciple for fear of being ſuſpected of the party, or to own a duty for fear of being put to venture for a crown,
B he that takes part of the intemperance becauſe he dares not diſpleaſe the company, or in any ſenſe fears the fears of the world, and not the fear of God, this man enters into his portion of fear betimes, but it will not be finiſhed to eternall ages. To fear the cenſures of men when God is your Judge, to fear their evill when God is your defence, to fear death when he is the entrance to life and felicity, is unreaſonable and pernicious; but if you will turn your paſſion into duty, and joy, and ſecurity, fear to offend God, to enter voluntarily into temptation, fear the alluring face of luſt, and the ſmooth entertainments of intemperance, fear the anger of God when you have
C deſerved it, and when you have recover'd from the ſnare, then infinitely fear to return into that condition, in which whoſoever dwels is the heir of fear and eternall ſorrow.

Thus farre I have diſcourſed concerning good fear and bad, that is, *filiall* and *ſervile*: they are both good, if by *ſervile* we intend *initiall* or the new beginning fear of penitents; a fear to offend God upon leſſe perfect conſiderations: But *ſervile* fear is vitious when it ſtill retains the affection of ſlaves, and when its effects are hatred, wearineſſe, diſpleaſure, and want of chatity: and of the ſame cognations are thoſe fears which are ſuperſtitious, and worldly.

D But to the former ſort of vertuous fear, ſome alſo adde another which they call *Angelicall*, that is, ſuch a fear as the bleſſed Angels have, who before God hide their faces, and tremble at his preſence, and *fall down before his footſtool*, and are miniſters of his anger and meſſengers of his mercy, and night and day worſhip him with the profoundeſt adoration. This is the ſame that is ſpoken of in the Text: *Let us ſerve God with reverence and godly fear*; all holy fear partakes of the nature of this which Divines call *Angelicall*, and it is expreſſed in acts of adoration, of vowes, and holy prayers, in hymnes, and pſalmes, in the euchariſt and reverentiall addreſſes; and while it proceeds in the uſuall meaſures of common
E duty, it is but *humane*; but as it ariſes to great degrees, and to perfection, it is *Angelicall* and *Divine*; and then it appertains to *myſtick Theologie*, and therefore is to be conſidered in another place; but for the preſent, that which will regularly concern all our duty, is this, that when the fear of God is the inſtrument of our duty,

or

or Gods worſhip, the greater it is, it is ſo much the better. It was an old proverbiall ſaying among the *Romans*, *Religentem eſſe oportet, religioſum, nefas*; *Every exceſſe in the actions of religion is criminall*; they ſuppoſing that in the ſervices of their gods, there might be too much. True it is, there may be too much of their undecent expreſſions, and in things indifferent, the very multitude is too much, and becomes an undecency: and if it be in its own nature undecent or diſproportionable to the end, or the rules, or the analogy of the Religion, it will not ſtay for numbers to make it intolerable; but in the direct actions of glorifying God, in doing any thing of his Commandements, or any thing which he commands, or counſels, or promiſes to reward, there can never be exceſſe or ſuperfluity: and therefore in theſe caſes, *do as much as you can*; take care that your expreſſions be prudent, and ſafe, conſiſting with thy other duties; and for the paſſions or vertues themſelves, let them paſſe from beginning to great progreſſes, from man to Angel, from the imperfection of man to the perfections of the ſons of God; and when ever we go beyond the bounds of Nature, and grow up with all the extention, and in the very commenſuration of a full grace, we ſhall never go beyond the excellencies of God: For ornament may be too much, and turn to curioſity; cleanlineſſe may be changed into niceneſſe; and civill compliance may become flattery; and mobility of tongue may riſe into garrulity; and fame and honour may be great unto envie; and health it ſelf, if it be athletick, may by its very exceſſe become dangerous: but wiſdome, and duty, and comelineſſe, and diſcipline, a good minde, and eloquence, and the fear of God, and doing honour to his holy Name, can never exceed: but if they ſwell to great proportions, they paſſe through the meaſures of grace, and are united to felicity in the comprehenſions of God, in the joyes of an eternall glory.

A

B

C

Serm.

Sermon, X.

The Flesh and the Spirit:

Part I.

C Matt. 26. 41. latter part.

The Spirit indeed is willing, but the Fleſh is weake.

FRom the beginning of days Man hath been ſo croſſe to the Divine commandements, that in many caſes there can be no reaſon given why a man ſhould chooſe ſome ways, or doe ſome actions, but onely becauſe they are forbidden; When God bade the *Iſraelites* riſe and goe up D againſt the *Canaanites*, and poſſeſſe the Land, they would not ſtirre; the men were *Anakims*, and the Cities were impregnable, and there was a *Lyon in the way*; but preſently after, when God forbad them to goe, they would and did goe, though they died for it. I ſhall not need to inſtance in particulars, when the whole life of man is a perpetuall contradiction; and the ſtate of Diſobedience is called the *contradiction of Sinners*; even the man in the Goſpell that had two ſons, they both croſſed him, even he that obeyed him, and he that obeyed him not: for the one ſaid, he would, and did not; the other ſaid, he would not, and E did: and ſo doe we; we promiſe faire, and doe nothing; and they that doe beſt are ſuch as come out of darkneſſe into light, ſuch as ſaid *they would not*, and at laſt have better bethought themſelves; And who can gueſſe at any other reaſon why men ſhould refuſe to be temperate? for he that refuſes the commandement, firſt does violence to the commandement, and puts on a præternaturall appetite, he

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he ſpoils his health, and he ſpoils his underſtanding; he brings to himſelf a world of diſeaſes, and a healthleſſe conſtitution, ſmart and ſickly nights, a loathing ſtomach, and a ſtaring eye, a giddy brain, and a ſwell'd belly, gouts and dropſies, catarrhes and oppilations. If God ſhould enjoyne man to ſuffer all this, heaven and earth ſhould have heard our complaints againſt unjuſt laws, and *impoſſible commandements*: for we complain already, even when God commands us to drink ſo long as it is good for us; this is one of his impoſſible laws: it is impoſſible for us to know when we are dry, or when we need drink; for if we doe know, I am ſure it is poſſible enough, not to lift up the wine to our heads. And when our bleſſed Saviour hath commanded us to love our enemies, we think we have ſo much reaſon againſt it, that God will eaſily excuſe our diſobedience in this caſe, and yet there are ſome enemies whom God hath commanded us not to love, and thoſe we dote on, we cheriſh and feaſt them, and as S. *Paul* in another caſe, *upon our uncomely parts we beſtow more abundant comelineſſe*. For whereas our body it ſelf is a ſervant to our ſoule, we make it *the heir of all things*, and treat it here already, as if it were in *Majority*; and make that which at the beſt was but a weak friend, to become a ſtrong enemy; and hence proceed the vices of the worſt, and the follies and imperfections of the beſt; the ſpirit is either in ſlavery, or in weakneſſe, and when the fleſh is not ſtrong to miſchief, it is weak to goodneſſe; and even to the Apoſtles our bleſſed Lord ſaid, *the ſpirit is willing, but the fleſh is weak.*

The ſpirit] that is, ὁ ἔσω ἄνθρωπος, *the inward man*, or the reaſonable part of man, eſpecially as helped by the Spirit of Grace, *that* is willing: for it is the principle of all good actions, the ἐνεργητικὸν, the power of working is from the ſpirit; but the fleſh is but a dull inſtrument, and a broken arme, in which there is a principle of life, but it moves uneaſily; and the fleſh is ſo weak, that in Scripture to be *in the fleſh* ſignifies a ſtate of weakneſſe, and infirmity; ſo the humiliation of Chriſt is expreſſed by being *in the fleſh*, θεὸς φανερωθεὶς ἐν σαρκὶ, *God manifeſted in the fleſh*; and what S. *Peter* calls [*put to death in the fleſh*] St. *Paul* calls [*crucified through weakneſſe*;] and, *yee know that through the infirmity of the fleſh I preached unto you*, ſaid S. *Paul*: but here, *fleſh* is not oppoſed to the *ſpirit* as a *direct enemy*, but as a *weak ſervant*: for if the fleſh be powerfull and oppoſite, the ſpirit ſtays not there:

——*veniunt ad candida tecta columbæ:*

The *old man* and the *new* cannot dwell together; and therefore *here*, where the ſpirit inclining to good, well diſpoſed, and apt to holy counſels, does inhabit in ſociety with the fleſh, it means onely a weak and unapt nature, or a ſtate of infant-grace, for in both theſe, and in theſe onely the text is verified.

1. There-

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A 1. Therefore we are to conſider the infirmities of the fleſh naturally. 2. Its weakneſſe in the firſt beginnings of the ſtate of grace, its daily pretenſions and temptations, its excuſes and leſſenings of duty. 3. What remedies there are in the ſpirit to cure the evils of nature. 4. How far the weakneſſes of the fleſh can conſiſt with the Spirit of grace in well grown Chriſtians: This is the ſumme of what I intend upon theſe words.

1. Our nature is too weak in order to our duty and finall intereſt, that at firſt it cannot move one ſtep towards God, unleſſe God by his preventing grace puts into it a new poſſibility.

B

Οὐδὲν ἀνθρώπου γαῖα φέρει ἀσθενέστερον

Πάντων, ὅσσαι γαῖαν ὀπιπεύουσι καὶ ἕρπει.

There is nothing that creeps upon the earth, nothing that ever God made, weaker then Man; for God fitted Horſes and Mules with ſtrength, Bees and Piſmires with ſagacity, Harts and Hares with ſwiftneſſe, Birds with feathers and a light aëry body; and they all know their times, and are fitted for their work, and regularly acquire the proper end of their creation; but man that was deſigned
C to an immortall dûration, and the fruition of God for ever, knows not how to obtain it; he is made upright to look up to heaven, but he knows no more how to purchaſe it then to climbe it. Once, man went to make an ambitious tower to outreach the clouds, or the præternaturall riſings of the water, but could not do it; he cannot promiſe himſelf the daily bread of his neceſſity upon the ſtock of his own wit or induſtry; and for going to heaven, he was ſo far from doing that naturally, that as ſoon as ever he was made he became the ſon of death, and he knew not how to get a pardon for eating of an apple againſt the Divine commandement:
D καὶ ἡμεῖς φύσει τέκνα ὀργῆς, ſaid the Apoſtle, *By nature we were the ſons of wrath*, that is, we were *born heirs of death*, which death came upon us from Gods anger for the ſin of our firſt Parents; or *by nature*, that is, ὄντως, ἀληθῶς, *really*, *not by the help of fancy*, and fiction of law, for ſo *Oecumenius* and *Theophylact* expound it; but becauſe it does not relate to the ſin of *Adam* in its firſt intention, but to the evill ſtate of ſin, in which the *Epheſians* walked before their converſion; it ſignifies that *our nature* of it ſelf is a ſtate of oppoſition to the *ſpirit of grace*, it is privatively oppoſed, that is, that there is nothing in it that can bring us to felicity; nothing but
E *an obediential capacity*; our fleſh can become ſanctified, as *the ſtones can become children unto Abraham*, or as dead ſeed can become living corn; and ſo it is with us, that it is neceſſary God ſhould make us a new creation, if he means to ſave us; he muſt take our hearts of ſtone away, and give us hearts of fleſh; he muſt purge the old leaven, and make us a new conſperſion; he muſt deſtroy the fleſh, and muſt breath

Eph. 2. 3.

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breath into us *Spiritum vitæ*, the celestiall breath of life, without which we can neither live, nor move, nor have our being. *No man can come unto mee* (said Christ) *unlesse my Father draw him*, ὡσ' ὑρωτ☉ ἐρπεδέντες ἔρχονται, καθάπερ οἱ βακχεύοντες καὶ κορυβαντῶντες ἐνθουσιάζειν μέλλεις ἂν τὸ ποθούμενον ἴδωσι. The Divine love must come upon us and snatch us from our imperfection, enlighten our understanding, move and stirre our affections, open the gates of heaven, turn our nature into grace, entirely forgive our former prevarications, take us by the hand, and lead us all along, and we onely contribute our assent unto it; just as a childe when he is tempted to learne to goe, and called upon, and guided, and upheld, and constrain'd to put his feet to the ground, lest he feel the danger by the smart of a fall; just so is our nature and our state of flesh. God teaches us, and invites us, he makes us willing and then makes us able, he lends us helps, and guides our hands, and feet; and all the way constrains us, but yet so as a reasonable creature can be constrained; that is, made willing with arguments, and new inducements, by a state of circumstances, and conditionall necessities: and as this is a great glorification of the free grace of God, and declares our manner of cooperation, so it represents our nature to be weak as a childe, ignorant as infancy, helplesse as an orphan, averse as an uninstructed person, in so geat degrees that God is forced to bring us to a holy life by arts great and many as the power and principles of the Creation; with this onely difference, that the subject matter and object of this new creation is a free agent; in the first it was purely obediential and passive; and as the passion of the first was an effect of the same power that reduced it to act; so the freedome of the second is given us in our nature by him that onely can reduce it to act; for it is a freedome that cannot therefore choose, because it does not understand, nor taste, nor perceive the things of God; and therefore must by Gods grace be reduced to action, as at first the whole matter of the world was by Gods Almightynesse; for so God worketh in us to will and to doe of his owne good pleasure.

2. But that I may instance in particulars, our naturall weaknesse appears best in two things, even in the two great instances of temptation, *pleasure* and *pain*; in both which the flesh is destroyed if it be not helped by a mighty grace, *as certainly* as the Canes doe bow their heads before the breath of a mighty wind. 1. In pleasure we see it by the publick miseries and follies of the world. An old *Greek* said well, Ὃν ὑδὲν ἀτυχῶς ὑγιὲς ἐστιν ὐδενὸς, ἀλλὰ ἐστι τῶ χάρματι ἅπαντες ἄφρονες, There is amongst men nothing perfect, because men carry themselves as persons that are lesse then money, servants of gain and interest; we are like the foolish *Poet* that *Horace* tells of:

Gestit

A *Geſtit enim nummum in loculos dimittere, poſthac*
Securus, cadat, an recto ſtet fabula talo.

Let him but have money for rehearſing his Comedy, he cares not whether you like it or no; and if a temptation of money comes ſtrong and violent, you may *as well tye a wilde dog to quietneſſe with the guts of a tender Kid*, as ſuppoſe that moſt men can doe vertuouſly when they may ſin at a great price. Men avoyd poverty, not onely becauſe it hath ſome inconveniencies; for they are
B few and little; but becauſe it is the nurſe of vertue; they run from it as Children from ſtrict Parents and Tutors, from thoſe that would confine them to reaſon, and ſober counſels, that would make them labour, that they may become pale and lean, that they may become wiſe: but becauſe *Riches* is attended by pride and luſt, tyranny and oppreſſion, and hath in its hand all that it hath in its heart; and Sin waits upon Wealth ready dreſs'd and fit for action, therefore in ſome temptations they confeſſe how little their ſouls are, they cannot ſtand that aſſault; but becauſe this paſſion is the daughter of Voluptuouſneſſe, and very often is
C but a ſervant ſin, miniſtring to ſenſuall pleaſures, the great weakneſſe of the fleſh is more ſeen in the matter of carnall crimes, *Luſt* and *Drunkenneſſe*. *Nemo enim ſe adſuefacit ad vitandum & ex animo evellendum ea quæ moleſta ei non ſunt.* Men are ſo in love with pleaſure, that they cannot think of mortifying or crucifying their luſt; we doe violence to what we hate, not to what we love. But the weakneſſe of the fleſh, and the empire of luſt is viſible in nothing ſo much, as in the captivity and folly of wiſe men. For you ſhall ſee ſome men fit to governe a Province, ſober in their counſells, wiſe in the conduct of their affaires, men of diſ-
D courſe and reaſon, fit to ſit with Princes, or to treat concerning peace and warre, the fate of Empires, and the changes of the world, yet theſe men ſhall fall at the beauty of a woman as a man dies at the blow of an Angell, or gives up his breath at the ſentence and decree of God. Was not *Solomon* glorious in all things but when he bowed to *Pharaoh*'s daughter, and then to Devils? and is it not publiſhed by the ſentence and obſervation of all the world, that the braveſt men have been ſoftned into effeminacy by the liſping charms, and childiſh noyſes of Women and imperfect perſons? A faire ſlave bowed the neck of ſtout *Polydamas*,
E which was ſtiffe and inflexible to the contentions of an enemy: and ſuppoſe a man ſet like the brave boy of the *King* of *Nicomedia* in the midſt of temptation by a witty beauty, tyed upon a bed with ſilk and pretty violences, courted with muſick and perfumes, with promiſes and eaſie poſtures, invited by opportunity and importunity, by rewards and impunity, by privacy and a

Plutar.

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guard; what would his nature doe in this throng of evils and vile circumſtances? The grace of God ſecur'd the young Gentleman, and the Spirit rode in triumph; but what can *fleſh* do in ſuch a day of danger? Is it not neceſſary that we take in auxiliaries from Reaſon and Religion, from heaven and earth, from obſervation and experience, from hope and fear, and ceaſe to be what we are, leſt we become what we ought not? It is certain that in the caſes of temptations to voluptuouſneſſe, a man is naturally, as the Prophet ſaid of *Ephraim*, like a Pigeon that hath no heart, no courage, no conduct, no reſolution, no diſcourſe, but falls as the water of *Nilus* when it comes to its cataracts, it falls infinitely and without reſtraint; And if we conſider how many drunken meetings the Sunne ſees every day, how many Markets and Faires and Clubs, that is, ſo many ſolemnities of drunkenneſſe, are at this inſtant under the eye of heaven; that many *Nations* are marked for intemperance, and that it is leſſe noted becauſe it is ſo popular, and univerſall, and that even in the midſt of the glories of Chriſtianity there are ſo many perſons drunk, or too full with meat, or greedy of luſt, even now that the Spirit of God is given to us to make us ſober, and temperate, and chaſte, we may well imagine, ſince all men have fleſh, and all men have not the ſpirit, the fleſh is the parent of ſin, and death, and it can be nothing elſe.

And it is no otherwiſe when we are tempted with pain. We are ſo impatient of pain, that nothing can reconcile us to it; not the laws of God, not the neceſſities of nature, not the ſociety of all our kindred, and of all the world, not the intereſt of vertue, not the hopes of heaven; we will ſubmit to pain upon no terms, but the baſeſt and moſt diſhonorable; for if ſin bring us to pain, or affront, or ſickneſſe, we chooſe that, ſo it be in the retinue of a luſt, and a baſe deſire; but we accuſe Nature, and blaſpheme God, we murmur and are impatient when pain is ſent to us from him that ought to ſend it, and intends it as a mercy when it comes. But in the matter of afflictions and bodily ſickneſſe we are ſo weak and broken, ſo uneaſie and unapt to ſufferance, that this alone is beyond the cure of the old Philoſophy. Many can endure poverty, and many can retire from ſhame and laugh at home, and very many can endure to be ſlaves; but when pain and ſharpneſſe are to be endured for the intereſts of vertue, we finde but few Martyrs; and they that are, ſuffer more within themſelves by their fears and their temptations, by their uncertain purpoſes and violences to Nature, then by the Hang-mans ſword; the Martyrdome is within; and then he hath won his Crown, not when he hath ſuffered the blow, but when he hath overcome his fears, and made his ſpirit conqueror. It was a ſad inſtance of our infirmity, when of the 40 Martyrs of *Cappadocia* ſet in a freezing lake, almoſt

A moſt conſummate, and an Angell was reaching the Crowne, and placing it upon their brows, the fleſh fail'd one of them, and drew the ſpirit after it; and the man was called off from his Scene of noble contention, and dyed in warm water:

—Odi artus, fragilémque hunc corporis uſum
Deſertorem animi———

We carry about us the body of death, and we bring evils upon our ſelves by our follies, and then know not how to bear them;
B and the fleſh forſakes the ſpirit. And indeed in ſickneſſe the infirmity is ſo very great, that God in a manner at that time hath reduced all Religion into one vertue, *Patience* with its appendages is the ſumme totall of almoſt all our duty that is proper to the days of ſorrow: and we ſhall find it enough to entertain all our powers, and to imploy all our aids; the counſels of wiſe men, and the comforts of our friends, the advices of Scripture, and the reſults of experience, the graces of God, and the ſtrength of our own reſolutions are all then full of imployments, and find it work enough to ſecure that one grace. For then it is that a cloud is
C wrapped about our heads, and our reaſon ſtoops under ſorrow, the ſoul is ſad, and its inſtrument is out of tune, the auxiliaries are diſorder'd, and every thought ſits heavily; then a comfort cannot make the body feel it, and the ſoule is not ſo abſtracted to rejoyce much without its partner; ſo that the proper joyes of the ſoul, ſuch as are hope, and wiſe diſcourſes, and ſatisfactions of reaſon, and the offices of Religion, are felt, juſt as we now perceive the joyes of heaven, with ſo little reliſh, that it comes as news of a victory to a man upon the Rack, or the birth of an heir to one condemned to dye; he hears a ſtory which was made to
D delight him, but it came when he was dead to joy and all its capacities; and therefore ſickneſſe, though it be a good *Monitor*, yet it is an ill ſtage to act ſome vertues in; and a good man cannot *then* doe much, and therefore he that is in the ſtate of fleſh and blood, can doe nothing at all.

4. But in theſe conſiderations we find our nature in diſadvantages; and a ſtrong man may be overcome when a ſtronger comes to diſarme him; and pleaſure and pain are the violences of choice and chance; but it is no better in any thing elſe: for nature is weak in all its ſtrengths, and in its fights, at home, and abroad,
E in its actions and paſſions; we love ſome things violently, and hate others unreaſonably; any thing can fright us when we ſhould be confident, and nothing can ſcare us when we ought to feare; the breaking of a glaſſe puts us into a ſupreme anger, and we are dull and indifferent as a *Stoick* when we ſee God diſhonour'd; we paſſionately deſire our preſervation, and yet we violently deſtroy

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our ſelves, and will not be hindred; we cannot deny a friend when he tempts us to ſin and death, and yet we daily deny God when he paſſionately invites us to life and health; we are greedy after money, and yet ſpend it vainly upon our luſts; we hate to ſee any man flatter'd but our ſelves; and we can endure folly if it be on our ſide, and a ſin for our intereſt; we deſire health, and yet we exchange it for wine and madneſſe; we ſink when a perſecution comes, and yet ceaſe not daily to perſecute our ſelves, doing miſchiefs worſe then the ſword of Tyrants, and great as the malice of a Devill. A

5. But to ſumme up all the evills that can be ſpoken of the infirmities of the fleſh; the proper nature and habitudes of men are ſo fooliſh and impotent, ſo averſe and peeviſh to all good, that a mans will is of it ſelf onely free to chooſe evils. Neither is it a contradiction to ſay *liberty*, and yet *ſuppoſe it determin'd to one object onely*; becauſe that one object is the thing we chooſe. For although God hath ſet life and death before us, fire and water, good and evill, and hath primarily put man into the hands of his owne counſell, that he might have choſen good as well as evill, yet becauſe he did not, but fell into an evill condition and corrupted manners, and grew in love with it, and infected all his children with vicious examples; and all nations of the world have contracted ſome univerſall ſtains, and *the thoughts of mans hearts are onely evill, and that continually*, and *there is not one that doth good, no not one that ſinneth not*: ſince (I ſay) all the world have ſinned, we cannot ſuppoſe *a liberty of indifferency* to good and bad; it is impoſſible in ſuch a liberty that there ſhould be no variety, that all ſhould chooſe the ſame thing; but *a liberty of complacency* or *delight* we may ſuppoſe; that is ſo, that though naturally he might chooſe good, yet morally he is ſo determin'd with his love to evill, that good ſeldome comes into diſpute; and a man runs to evill as he runs to meat or ſleep; for why elſe ſhould it be, that every one can teach a childe to be proud, or to ſwear, to lie, or to doe little ſpites to his play-fellow, and can traine him up to infant follies? But the ſeverity of Tutors and the care of Parents, diſcipline and watchfulneſſe, arts and diligence, all is too little to make him love but to ſay his prayers, or to doe that which becomes perſons deſign'd for honeſt purpoſes, and his malice ſhall out-run his yeares; he ſhall be a man in villany before he is by law capable of choice or inheritance; and this indiſpoſition laſts upon us for ever, even as long as we live, juſt in the ſame degrees as fleſh and blood does rule us: Σώματος μὲν γὰρ ἀῤῥωστίαν ἰᾶται τέχνη, ψυχῆς δ' νόσημα ἰατρὸς ἰᾶται θάνατος, Art of Phyſicians can cure the evills of the body, but this ſtrange propenſity to evill nothing can cure but death; the *grace of God* eaſes the malignity here, but it cannot be cured but by *glory*: B C D E

that

A that is, this freedome of delight or perfect unabated election of evill, which is conſequent to the evill manners of the world, although it be leſſened by the intermediall ſtate of grace, yet it is not cured untill it be changed into its quite contrary; but as it is in heaven, all that is happy, and glorious, and free, yet can chooſe nothing but the love of God, and excellent things, becauſe God fills all the capacities of Saints, and there is nothing without him that hath any degrees of amability: ſo in the ſtate of nature, of fleſh and blood, there is ſo much ignorance of ſpirituall excellencies, and ſo much proportion to ſenſuall objects, which in
B moſt inſtances and in many degrees are prohibited, that as men naturally *know* no good, but to pleaſe a wilde, indetermin'd, infinite appetite; ſo they *will* nothing elſe but what is good in their limit and proportion; and it is with us as it was with the ſhee-goat that ſuckled the wolves whelp; he grew up by his nurſes milke, and at laſt having forgot his foſter mothers kindneſſe, eat that udder which gave him drink and nouriſhment; *Improbitas nullo flectitur obſequio*; for *no kindneſſe will cure an ill nature and a baſe diſpoſition:* ſo are we in the firſt conſtitution of our nature; ſo perfectly given to *naturall vices*, that by de-
C grees we degenerate into *unnaturall*, and no education or power of art can make us chooſe wiſely or honeſtly: Ἐγὼ δ' μίαν εὐγένειαν οἶδα τὴν ἀρετὴν, ſaid *Phalaris, There is no good nature but onely vertue*; till we are new created, we are wolves and ſerpents, free and delighted in the choice of evill, but ſtones and iron to all excellent things and purpoſes.

2. Next I am to conſider the weakneſſe of the *fleſh*, even when the ſtate is changed, in the beginning of the ſtate of grace: For many perſons, as ſoon as the grace of God riſes in their hearts, are all on fire, and inflamed; it is with them as *Homer*
D ſaid of the *Syrian* ſtarre,

Λαμπρότατος δὲ μέν ἔργ' ἐσι, κακὸν δ' τε σῆμα τέτυκται,
Καὶ δέφει πολλὸν πυρετὸν δειλοῖσι βροτοῖσι·

It ſhines finely, and brings feavers; *ſplendor* and *Zeal* are the effects of the firſt grace, and ſometimes the *firſt* turnes into *pride*, and the *ſecond* unto *uncharitableneſſe*; and either by too dull and ſlow motions, or by too violent and unequall, the fleſh will make
E pretences, and too often prevail upon the ſpirit, even after the grace of God hath ſet up its banners in our hearts.

1. In ſome diſpoſitions that are forward and apt, buſie and unquiet, when the grace of God hath taken poſſeſſions, and begins to give laws, it ſeems ſo pleaſant and gay to their undiſcerning ſpirits, to be delivered from the ſottiſhneſſe of luſt, and the follies of drunkenneſſe, that reflecting upon the change, they begin to love themſelves too

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well, and take delight in the wiſdome of the change, and the reaſonableneſſe of the new life; and then they by hating their own follies, begin to deſpiſe them that dwell below; It was the tricke of the old Philoſophers whom *Ariſtophanes* thus deſcribes, ἀλαζόνας τὰς ὠχριῶντας, τὰς ἀνυποδήτους λέγεις; pale, and barefoot, and proud; that is, perſons ſingular in their habit, eminent in their inſtitution, proud and pleaſed in their perſons, and deſpiſers of them that are leſſe glorious in their vertue then themſelves; and for this very thing our bleſſed Saviour remarks the Phariſees; they were ſevere and phantaſticall advancers of themſelves, and Judgers of their neighbors; and here, when they have mortified corporall vices, ſuch which are ſcandalous and puniſhable by men, they keep the ſpirituall, and thoſe that are onely diſcernible by God: theſe men doe but change their ſin from ſcandall to danger, and that they may ſin more ſafely they ſin more ſpiritually.

2. Sometimes the paſſions of the fleſh ſpoyle the changes of the Spirit, by naturall exceſſes, and diſproportion of degrees; it mingles violence with induſtry, and fury with zeale, and uncharitableneſſe with reproofe, and cenſuring with diſcipline, and violence with deſires, and immortifications in all the appetites and proſecutions of the ſoule. Some think it is enough in all inſtances, if they pray hugely and fervently; and that it is religion, impatiently to deſire a victory over our enemies, or the life of a childe, or an heir to be born; they call it *holy*, ſo they deſire it *in prayer*; that if they reprove a vicious perſon, they may ſay what they liſt, and be as angry as they pleaſe; that when they demand but reaſon, they may enforce it *by all means*; that when they exact duty of their children, they may be imperious and without limit; that if they deſigne a good end, they may proſecute it by all inſtruments; that when they give God thanks for bleſſings, they may value the thing as high as they liſt, though their perſons come into a ſhare of the honour; here the ſpirit is *willing* and *holy*, but the fleſh creeps too buſily, and inſinuates into the ſubſtance of good actions, and ſpoyles them by unhandſome circumſtances; and then the prayer is ſpoil'd for want of prudence or conformity to Gods will, and diſcipline and government is imbittered by an angry ſpirit; and the Fathers authority turns into an uneaſie load, by being thruſt like an unequall burden to one ſide, without allowing equall meaſures to the other: And if we conſider it wiſely, we ſhall find that in many good actions the fleſh is the bigger ingredient, and we betray our weak conſtitutions even when we do *Juſtice* or *Charity*; and many men *pray in the fleſh*, when they pretend they *pray by the ſpirit*.

3. In the firſt changes and weak progreſſes of our ſpirituall life, we find a long weakneſſe upon us, becauſe we are long before we begin,

A begin, and the fleſh was powerfull and its habits ſtrong, and it will mingle indirect pretences with all the actions of the ſpirit; If we mean to pray, the fleſh thruſts in thoughts of the world; and our tongue ſpeaks one thing and our heart means another; and we are hardly brought to ſay our prayers, or to undertake a faſting day, or to celebrate a Communion: and if we remember that all theſe are holy actions, and that we have many opportunities of doing them all, and yet doe them very ſeldome, and then very coldly, it will be found at the foot of the account, that our fleſh and our naturall weakneſſe prevailes oftner then our ſpirituall ſtrengths:
B οἱ πολὺ χρόνον δεθέντες καὶ λύσιν ἔχοντες ἀνδρῶποι βαδίζειν ὑποσκάζουσι, they that are bound long in chains feel ſuch a lameneſſe in the firſt reſtitutions of their liberty, διὰ τὴν πολυχρονίαν τῆς δεσμῆς συνήθειαν, by reaſon of the long accuſtomed chain and preſſure, that they muſt ſtay till Nature hath ſet them free, and the diſeaſe be taken off as well as the chain; and when the ſoul is got free from her actuall preſſure of ſins, ſtill the wound remaines, and a long habitude, and longing after it, a looking back, and upon the preſenting the old object, the ſame company, or the remembrance of the delight, the fancy ſtrikes, and the heart fails, and the temptations returne and
C ſtand dreſſed in form and circumſtances, and ten to one but the man dies again.

4. Some men are wiſe and know their weakneſſes, and to prevent their ſtartings back, will make fierce and ſtrong reſolutions, and bind up their gaps with thornes, and make a new hedge about their ſpirits; and what then? this ſhews indeed that *the ſpirit is willing*; but the ſtorm ariſes, and windes blow, and rain deſcends, and preſently the earth trembles, and the whole fabrick falls into ruine and diſorder. A reſolution (ſuch as we uſually make) is no-
D thing but a little trench which every childe can ſtep over; and there is no civill man that commits a *willing ſin*, but he does it *againſt his reſolution*; and what Chriſtian lives, that will not ſay, and think, that he hath repented in ſome degree; and yet ſtill they commit ſin, that is, they break all their holy purpoſes as readily as they loſe a dream; and ſo great is our weakneſſe, that to moſt men the ſtrength of a reſolution is juſt ſuch a reſtraint as he ſuffers who is impriſoned in a curtain, and ſecured with dores and bars of the fineſt linnen: for though *the ſpirit be ſtrong* to reſolve, *the fleſh is weak* to keep it.

5. But when they have felt their follies, and ſee the linnen vail
E rent, ſome that are deſirous to pleaſe God, back their *reſolutions* with *vows*, and then the ſpirit is fortified, and the fleſh may tempt and call, but the ſoul cannot come forth, and therefore it triumphs and acts its intereſt eaſily and certainly; and then the fleſh is mortified; It may be ſo. But doe not many of us inquire after a vow? And we conſider it may be it was raſh, or it was an im-

poſſible

SERM. X. possible matter, or without just consideration, and weighing of circumstances, or the case is alter'd, and there is a new emergent necessity, or a vow is no more then a resolution made in matter of duty; both are made for God, and in his eye and witnesse; or if nothing will doe it, men grow sad and weary, and despaire, and are impatient, and bite the knot in pieces, with their teeth, which they cannot by disputing, and the arts of the tongue. A vow will not secure our duty, because it is not stronger then our appetite; and the spirit of man is weaker then the habits and superinduced nature of the flesh; but by little and little it falls off, like the finest thread twisted upon the traces of a chariot; it cannot hold long. A B

6. Beyond all this, some choose excellent guides, and stand within the restraints of modesty, and a severe Monitor; and the Spirit of God hath put a veile upon our spirits, and by *modesty* in women and young persons, by *reputation* in the more aged, and by *honour* in the more noble, and by *conscience* in all, have fortified the spirit of Man, that men dare not prevaricate their duty though they be tempted strongly, and invited perpetually; and this is a partition wall that separates the spirit from the flesh, and keeps it in its proper strengths and retirements. But here the spirit of C man, for all that it is assisted, strongly breaks from the inclosure, and runnes into societies of flesh, and sometimes despises *reputation*, and sometimes supplies it with little arts of flattery, and self-love, and is modest as long as it can be secret, and when it is discovered, it growes impudent; and a man shelters himselfe in crouds and heaps of sinners, and beleeves that it is no worse with him then with other mighty criminals, and publick persons, who bring sin into credit amongst fooles and vicious persons; or else men take false measures of fame or publick honesty, and the world being broken into so many parts of disunion, and agreeing in nothing but D in confederate vices, and grown so remisse in governments, and severe accounts, every thing is left so loose, that *honour* and *publick fame*, *modesty*, and *shame*, are now so slender guards to the spirit, that the flesh breaks in and makes most men more bold against God then against men, and against the laws of Religion, then of the Common-wealth.

7. When the spirit is made willing by the grace of God, the flesh interposes in deceptions and false principles. If you tempt some man to a notorious sin, as to rebellion, to deceive his trust, or to be drunk, he will answer, he had rather die then doe it: But put the E sin civilly to him, and let it be disguised with little excuses, such things which indeed are trifles, but yet they are colours fair enough to make a weak pretence, and the spirit yeelds instantly. Most men choose the sin, if it be once disputable whether it be a sin or no? If they can but make an excuse, or a colour, so that it shall not rudely

dash

A dash against the conscience with an open professed name of Sin, they suffer the temptation to doe its worst. If you tempt a man, you must tell him 'tis no sin, or it is excusable: this is not rebellion, but necessity, and selfe-defence; it is not against my allegiance, but is a performing of my trust; I doe it for my friend, not against my Superiour; I doe it for a good end, and for his advantage; this is not drunkennesse, but free mirth, and fair society; it is refreshment, and entertainment of some supernumerary hours; but it is not a throwing away my time, or neglecting a day of salvation; and if there be any thing more to say for it, though it be no more
B then *Adams* fig-leaves, or the excuses of children and truants, it shall be enough to make the flesh prevail, and the spirit not to be troubled; for so great is our folly, that the flesh always carries the cause, if the spirit can be couzen'd.

8. The flesh is so mingled with the spirit, that we are forced to make distinctions in our appetite, to reconcile our affections to God and Religion, lest it be impossible to doe our duty; we weep for our sins, but we weep more for the death of our dearest friends, or other temporall sadnesses; we say we had rather die then lose our faith, and yet we doe not live according to it; we lose our estates
C and are impatient, we lose our vertue and bear it well enough; and what vertue is so great, as more to be troubled for having sin'd, then for being asham'd, and begger'd, and condemn'd to die? Here we are forced to a distinction: there is a *valuation of price*, and a *valuation of sense*: or the spirit hath *one rate* of things, and the flesh hath *another*; and what we believe the greatest evill, does not alwayes cause to us the greatest trouble; which shews plainly, that we are imperfect carnall persons, and the flesh will in some measure prevaile over the spirit; because we will suffer it in too many instances, and cannot help it in all.

D 9. The spirit is abated and interrupted by the flesh, because the flesh pretends it is not able to doe those ministeries which are appointed in order to Religion; we are not able to fast, or if we watch, it breeds gouts and catarrhes; or charity is a grace too expensive, our necessities are too big to do it; or we cannot suffer pain; and *sorrow breeds death*, and therefore our repentances must be more gentle, and we must support our selves in all our calamities: for we cannot beare our crosses without a freer refreshment, and this freedome passes on to licence, and many melancholy persons drowne their sorrows in sin and forgetfulnesse, as if sin were more tolerable then sorrow, and
E the anger of God an easier load then a temporall care: here the flesh betrayes its weaknesse and its follies: For the flesh complains too soon, and the spirit of some men like *Adam* being too fond of his *Eve*, attends to all its murmurs and temptations; and yet the flesh is able to bear farre more then is required of it in usuall duties. Custome of suffering will make us endure much, and *feare* will make

us

SERM. X.

us ſuffer more, and *neceſſity* makes us ſuffer any thing; and *luſt* and *deſire* makes us to endure more then God is willing we ſhould; and yet we are nice, and tender, and indulgent to our weakneſſes, till our weakneſſes grow too ſtrong for us. And what ſhall we doe to ſecure our duty, and to be delivered of our ſelves, that the body of death which we bear about us may not deſtroy the life of the ſpirit? A

I have all this while complain'd, and you ſee not without cauſe; I ſhall afterwards tell you the remedies for all this evill. In the mean time, let us have but mean opinions of our ſelves; let us watch every thing of our ſelves as of ſuſpected perſons, and magnifie the grace of God, and be humbled for our ſtock and ſpring of follies, and let us look up to him who is the fountaine of grace and ſpirituall ſtrengths. B

Σεῦ βασιλεῦ τὰ μὲν ἰδϑλὰ καὶ ἐυχομένοις καὶ ἀνδέχλοις

Ἄμμι δίδυ, τὰ δ' λυγρὰ καὶ ἐυχομένων ἀφύχοις.

And pray that God would give us what we ask, and what we ask not; for we want more helps then we underſtand, and we are neerer to evill then we perceive, and we bear ſin and death about us, and are in love with it; and nothing comes from us but falſe principles, and ſilly propoſitions, and weak diſcourſes, and ſtartings from our holy purpoſes, and care of our bodies, and of our palates, and the luſt of the lower belly; theſe are the imployment of our lives; but if wee deſign to live happily and in a better place, it muſt be otherwiſe with us; we muſt become new creatures, and have another definition, and have new ſtrengths, which we can onely derive from God, whoſe *grace is ſufficient for us*, and ſtrong enough to prevail over all our follies and infirmities. C

Serm.

SERMON, XI.

Part II.

B

IF it be possible to cure an evill nature, we must inquire after remedies for all this mischief. In order to which I shall consider; 1. That since it is our flesh and bloud that is the principle of mischief, we must not think to have it cured by washings and light medicaments; the Physitian that went to cure the Hectick with quicksilver and fasting spittle, did his Patient no good, but himself became a proverb; and he that by easie prayers and a seldome fast, by the scattering of a little almes, and the issues of some more naturall vertue thinks to cure his evill nature, does fortifie his indisposition, as a stick is hardened by a little fire, which by a great one is devoured. *Quanto satius est mentem potius eluere quæ malis cupiditatibus sordidatur, & uno virtutis ac fidei lavacro universa vitia depellere?* Better it is by an intire body of vertue, by a living and active faith to cleanse the minde from every vice, and to take off all superinduced habits of sin; *Quod qui fecerit, quamlibet inquinatum ac sordidum corpus gerat, satis purus est.* If we take this course, although our body is foul, and our affections unquiet, and our rest discomposed, yet we shall be masters of our resolution, and clean from habituall sins, and so cure our evill nature. For our nature was not made evill but by our selves; but yet we are *naturally evill*, that is, by a superinduced nature; just as drunkards and intemperate persons have made it necessary to drink extremely, and their nature requires it, and it is health to them; they dye without it, because they have made to themselves a new constitution, and *another nature*, but much worse then that which God made; their sin made this *new nature*; and this *new nature* makes sin necessary and unavoidable: so it is in all other instances; Our nature is evill, because we have spoil'd it; and therefore the removing the sin which we have brought in, is the way to cure our nature: for this evill nature is not a thing which we cannot avoid; we made it, and therefore we must help it; but as in the superinducing this evill nature, we were thrust forward by the world and the Devill, by all objects from without, and weakness from within; so in the curing it we are to be helped by God and his most holy Spirit.

C

Lactantius.

D

E

Βαδεῖαν ἄλοχα διὰ φρενὸς καρπέμενθ
Ἀφ' ἧς τὰ καδνὰ βλαστάνει βελεύματα.

We must have a new nature put into us, which must be the principle of new counsels, and better purposes, of holy actions and great devotion; and *this nature* is deriv'd from God, and is a grace and a favour of heaven. The same Spirit that caused the holy Jesus to be born after a new and strange manner, must also descend upon us and cause us to be born again, and to begin a new life upon the stock of a new nature. Ἀπ' ἐκείνε ἤρξατο θεία ϗ ἀνθρωπίνη συνυφαίνεδς φύσις, ἵν' ἡ ἀνθρωπίνη τῇ πρὸς τὸ θειότερον κοινωνίᾳ γένηται θεία, said *Origen*, *From him it first began that a divine and humane nature were weaved together, that the humane nature by communication with the celestiall may also become divine*, οὐκ ἐν μόνῳ τῷ Ἰησοῦ, ἀλλὰ ἐν πᾶσι τοῖς μὴ τὸ πιστεύειν ἀναλαμβάνεσι βιὸν ὃν Ἰησοῦς ἐδίδαξεν, *Not only in Jesus, but in all that first beleeve in him, and then obey him, living such a life as Jesus taught*: and this is the summe totall of the whole design; *As we have liv'd to the flesh, so we must hereafter live to the Spirit*: as our nature hath been flesh, not only in its originall, but in habits and affection; so our nature must be *spirit* in habit and choice, in design and effectuall prosecutions; for nothing can cure our old death, but this new birth; and this is the recovery of our nature, and the restitution of our hopes, and therefore the greatest joy of mankinde.

Euripides.

——Φίλον μὲν φέγγος ἡλίε, τὸ δὲ
Καλὸν δὲ πόντε χεῦμ' ἰδεῖν εὐήνεμον,
Γῆ τ' ἠρινὸν θαλλοσα πλέσπονθ' ὕδωρ·

It is a fine thing to see the light of this sun, and it is pleasant to see the storm allayed and turned into a smooth sea and a fresh gale; our eyes are pleased to see the earth begin to live, and to produce her little issues with particolour'd coats:

——Ἀλλ' οὐδὲν οὕτω λαμπρὸν
Ὡς τοῖς ἅπασι ϗ πόθῳ δεδηγμένοις
Παίδων, νεογνῶν ἐν δόμοις ἰδεῖν φάος·

Nothing is so beauteous as to see a new birth in a childlesse family; And it is excellent to hear a man discourse the hidden things of Nature, and unriddle the perplexities of humane notices and mistakes; it is comely to see a wise man sit in the gates of the City, and give right judgement in difficult causes: But all this is nothing to the excellencies of a new birth; to see the old man carryed forth to funerall with the solemn tears of repentance, and buryed in the grave of Jesus, and in his place a new creation to arise, a new heart, and

A and a new understanding, and new affections, and excellent appetites: for nothing lesse then this can cure all the old distempers.

2. Our life, and all our discourses, and every observation, and a state of reason, and a union of sober counsels, are too little to cure a peevish spirit, and a weak reasoning, and silly principles, and accursed habits, and evill examples, and perverse affections, and a whole body of sin and death. It was well said in the Comedy.

Nunquam ita quisquam bene subductâ ratione ad vitam fuit,
Quin ætas, usus semper aliquid apportet novi,
Aliquid moneat; ut illa quæ scire credas, nescias,
B *Et quæ tibi putas prima, in experiundo repudies.*

Men at first think themselves wise, and are alwaies most confident when they have the least reason; and to morrow they begin to perceive yesterdayes folly, and yet they are not wise; But as the little Embryo in the naturall sheet and lap of its mother, first distinguishes into a little knot, and that in time will be the heart, and then into a bigger bundle, which after some dayes abode grows into two little spots, and they if cherished by nature will become eyes, and each part by order commences into weak principles, and is preC served with natures greatest curiosity; that it may assist first to distinction, then to order, next to usefulnesse, and from thence to strength, till it arrive at beauty, and a perfect creature: so are the necessities, and so are the discourses of men; we first learn the principles of reason, which breaks obscurely through a clond, and brings a little light, and then we discern a folly, and by little and little leave it, till that enlightens the next corner of the soul; and then there is a new discovery; but the soul is still in infancy and childish follies; and every day does but the work of one day; but therefore art, and use, experience, and reason, although they do something, yet they cannot do enough; D there must be something else: But this is to be wrought by a new principle, that is, by *the Spirit of grace*: Nature and reason alone cannot do it, and therefore the proper cure is to be wrought by those generall means of *inviting* and *cherishing*, of *getting* and *entertaining* Gods Spirit, which when we have observed, we may account our selves sufficiently instructed toward the repair of our breaches, and the reformation of our evill nature.

1. The first great instrument of changing our whole nature into the state of grace, flesh into the spirit, is a firm belief, and a perfect assent to, and hearty entertainment of the promises of the Gospell; E for holy Scripture speaks great words concerning faith. *It quenches the fiery darts of the Devill*, saith St. *Paul*, *it overcomes the world*, saith St. *John*, it is the fruit of the Spirit, and the parent of love, it is *obedience*, and it is *humility*, and it is a *shield*, and it is a *brestplate*, and a work, and a mysterie, it is a *fight* and it is a *victory*, it is a pleasing God, and it is that *whereby the just do live*; by *faith we are*

Ephes. 4. 16.

1 Ioh. 5. 4.

purified, and by *faith we are sanctified*, and by *faith we are justified*, and by *faith we are saved*: by this *we have accesse to the throne of grace*, and by it our prayers shall prevail *for the sick*, by it we stand, and by it we walk, and by this *Christ dwels in our hearts*, and by it all the miracles of the Church have been done; it gives great patience to suffer, and great confidence to hope, and great strength to do, and infallible certainty to enjoy the end of all our faith, and satisfaction of all our hopes, and the reward of all our labours, even the *most mighty price of our high calling*: and if faith be such a magazine of spirituall excellencies, of such universall efficacy, nothing can be a greater antidote against the venome of a corrupted nature. But then this is not a grace seated finally in the understanding, but the principle that is designed to, and actually productive of a holy life; It is not only a beleeving the propositions of Scripture as we beleeve a proposition in the Metaphysicks, concerning which a man is never the honester whether it be true of false; but it is a beleef of things that concern us infinitely, things so great that if they be so true as great, no man that hath his reason and can discourse, that can think and choose, that can desire and work towards an end, can possibly neglect. The great object of our faith, to which all other articles do minister, is, *resurrection of our bodies and souls to eternall life*, and *glories infinite*. Now is it possible that a man that beleeves this, and that he may obtain it for himself, and that it was prepared for him, and that God desires to give it him, that he can neglect and despise it, and not work for it, and perform such easie conditions upon which it may be obtained? Are not most men of the world made miserable at a lesse price then a thousand pound a year? Do not all the usurers and merchants, all tradesmen and labourers under the Sun toil and care, labour and contrive, venture and plot for a little money, and no man gets, and scarce any man desires so much of it as he can lay upon three acres of ground; not so much as will fill a great house; and is this sum, that is such a trifle, such a poor limited heap of dirt, the reward of all the labour, and the end of all the care, and the design of all the malice, and the recompence of all the wars of the world; and can it be imaginable, that life it self, and a long life, an eternall and a happy life, a kingdome, a perfect kingdome, and glorious, that shall never have ending, nor ever shall be abated with rebellion, or fears, or sorrow, or care, that such a kingdome should not be worth the praying for, and quitting of an idle company, and a foolish humour, or a little drink, or a vicious silly woman for it? surely men beleeve no such thing. They do not relye upon those fine stories that are read in books, and published by Preachers, and allow'd by the lawes of all the world. If they did, why do they choose intemperance and a feaver, lust and shame, rebellion and danger, pride and a fall, sacriledge and a curse, gain and passion, before

A B C D E

A fore humility and safety, religion and a constant joy, devotion and peace of conscience, justice and a quiet dwelling, charity and a blessing, and at the end of all this, a Kingdome more glorious then all the beauties the Sun did ever see. *Fides est velut quoddam æternitatis exemplar, præterita simul & præsentia & futura sinu quodam vastissimo comprehendit, ut nihil ei prætereat, nil pereat, præeat nihil*; Now, *Faith is a certain image of eternity, all things are present to it, things past and things to come*, are all so before the eyes of faith, that he in whose eye that candle is enkindled, beholds heaven as present, and sees how blessed thing it is to dye in Gods
B favour, and to be chim'd to our grave with the Musick of a good conscience. Faith converses with the Angels, and antedates the hymnes of glory; every man that hath this grace is as certain that there are glories for him, if he perseveres in duty, as if he had heard and sung the thanksgiving Song for the blessed sentence of Dooms-day. And therefore it is no matter if these things are separate and distant objects; none but children and fools are taken with the present trifle, and neglect a distant blessing, of which they have credible and beleeved notices. Did the merchant see the pearls and the wealth he designs to get in the trade of 20 years?
C And is it possible that a childe should, when he learns the first rudiments of Grammar, know what excellent things there are in learning, whither he designs his labour, and his hopes? We labour for that which is uncertain, and distant, and beleeved, and hoped for with many allaies, and seen with diminution, and a troubled ray; and what excuse can there be that we do not labour for that which is told us by God, and preach'd by his holy Son, and confirmed by miracles, and which Christ himself dyed to purchase, and millions of Martyrs dyed to witnesse, and which we see good men, and wise beleeve with an assent stronger then their evidence, and
D which they do beleeve because they do love, and love because they do beleeve? There is nothing to be said, but that faith which did enlighten the blind, and cleanse the Lepers, and wash'd the soul of the *Æthiopian*; that faith that cures the sick, and strengthens the Paralytick, and baptizes the Catechumens, and justifies the faithfull, and repairs the penitent, and confirms the just, and crowns the Martyrs; that faith if it be true and proper, Christian and alive, active and effective in us, is sufficient to appease the storm of our passions, and to instruct all our ignorances, and to *make us wise unto salvation*; it will, if we let it do its first in-
E tention, chastise our errors, and discover our follies, it will make us ashamed of trifling interests, and violent prosecutions, of false principles, and the evill disguises of the world; and then our nature will return to the innocence and excellency in which God first estated it; that is, our flesh will be a servant of the soul, and the soul a servant to the spirit; and then, because faith makes *hea-*

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ven to be the *end* of our *deſires*, and *God* the *object* of our *love* and *worſhippings*, and the *Scripture* the *rule* of our *actions*, and *Chriſt* our *Lord and Maſter*, and the *holy Spirit* our mighty *aſſiſtance* and our *Counſellour*, all the little uglineſſes of the world, and the follies of the fleſh will be uneaſie, and unſavory, unreaſonable, and a load; and then that grace, the grace of faith, that layes hold upon the holy Trinity, although it cannot underſtand it, and beholds heaven before it can poſſeſſe it, ſhall alſo correct our weakneſſes, and maſter all our averſations, and though we cannot in this world be perfect maſters, and triumphant perſons, yet we be *conquerors and more*, that is, conquerors of the direct hoſtility, & ſure of a crown to be revealed in its due time. A B

2. The ſecond great remedy of our evill Nature and of the loads of the fleſh, is *devotion*, or a ſtate of prayer, and entercourſe with God. For the gift of the Spirit of God, which is the great antidote of our evill natures, is properly and expreſly promiſed to prayer; *If you who* Luk. 11.13. *are evill give good things to your children that aske you, how much* Mat. 7.11. *more ſhall your Father from heaven give his holy Spirit to them that aske it?* That which in S. *Luke* is called ἀγαθὸν πνεῦμα, *the holy Spirit*, is called in St. *Matthew*, τὰ ἀγαθὰ, *good things*; that is, the *holy Spirit* is all that good that we ſhall need towards our *pardon*, and our *ſanctification*, and our *glory*, and this is promiſed to Prayer; C to this purpoſe Chriſt taught us the Lords Prayer, by which we are ſufficiently inſtructed in obtaining this Magazine of holy and uſefull things. But *Prayer is but one part of devotion*; and though of admirable efficacy towards the obtaining this excellent promiſe, yet it is to be aſſiſted by the other parts of *devotion*, to make it a perfect remedy to our great evill. He that would ſecure his evill Nature, muſt be a *devout perſon*, and he that is *devout*, beſides, that he prayes frequently, he delights in it as it is a converſation with God; he rejoyces in God, and eſteems him the light of his eyes, and the ſupport of his confidence, the object of his love, and the D deſires of his heart; the man is uneaſie but when he does God ſervice; and his ſoul is at peace and reſt when he does what may be accepted: and this is that which the Apoſtle counſels, and gives in Phil. 4.4. precept; *Rejoyce in the Lord alwaies, and again I ſay rejoyce*; that is, as the Levites were appointed to rejoyce, becauſe God was their portion in tithes and offerings, ſo now that in the ſpirituall ſenſe God is our portion, we ſhould rejoyce in him, and make him our inheritance, and his ſervice our imployment, and the peace of conſcience to be our reſt, and then it is impoſſible we ſhould be any longer ſlaves to ſin, and afflicted by the baſer imployments of the E fleſh, or carry burdens for the Devill; and therefore the Scholiaſt upon *Juvenal* obſerved well, *Nullum malum gaudium eſt*, *No true joy can be evill*; and therefore it was improperly ſaid of *Virgil*, *Mala gaudia mentis*, calling luſt and wilde deſires, *the evill joyes of the minde*; *Gaudium enim niſi ſapienti non contingere*, ſaid *Seneca*,

A *Seneca, none but a wise and a good man can truly rejoyce*; The evill laugh loud, and sigh deeply, they drink drunk, and forget their sorrowes, and all the joyes of an evill man is only arts of forgetfulnesse, devices to cover their sorrow, and make them not see their death, and its affrighting circumstances; but the heart never can rejoyce, and be secure, be pleased and be at rest, but when it dwels with holinesse: the joyes that come from thence are *safe* and *great*, *unchangeable* and *unabated*, *healthfull* and *holy*; and this is true joy: and this is that which can cure all the little images of pleasure, and temptation which debauch our nature, and make it dwell with
B hospitals, in the region of diseases and evill sorrowes. St. *Gregory* well observed the difference: saying, that "*Corporall pleasures* "*when we have them not, inkindle a flame and a burning desire in* "*the heart, and make a man very miserable, before he tasts them*; "*the appetite to them is like thirst and the desires of a feaver*, the "pleasure of drinking will not pay for the pain of the desire; "and *when they are enjoyed, they instantly breed satiety and a loathing.* "*But spirituall rejoycings, and delights are loathed by them that* "*have them not, and despised by them that never felt them*; but "when they are once tasted they increase the appetite and swell it to
C "bigger capacities; and the more they are eaten, the more they "are desired, and cannot become a wearinesse because they satisfie "all the way, and only increase the desire, because themselves grow "bigger and more amiable. And therefore when this new and stranger appetite, and consequent joy arises in the heart of man, it so fils all the faculties, that there is no gust, no desire left for toads and vipers, for hemlock and the deadly night-shade.

Sirenas, hilarem navigantium pœnam,
Blandásq; mortes, gaudiúmq; crudele,
D *Quas nemo quondam deserebat auditas,*
Prudens Ulysses dicitur reliquisse.

Then a man can hear the musick of songs and dances, and think them to be heathenish noises; and if he be engaged in the society of a woman singer, he can be as unconcerned as a marble statue; he can be at a feast and not be defil'd, he can passe through theatres as through a street; then he can look on money as his servant, *nec distant æra lupinis*, he can use it as the *Greeks* did their sharp coins, to cast accounts withall, and not from thence take the ac-
E counts of his wealth or his felicity. If you can once obtain but to delight in prayer, and to long for the day of a Communion, and to be pleased with holy meditation, and to desire Gods grace with great passion, and an appetite keen as a Wolf upon the cold plains of the North; If you can delight in Gods love, and consider concerning his providence, and busie your selves in the

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pursuit of the affairs of his Kingdome, then you have the grace of *devotion*, and your evill nature shall be cured.

3. Because this great cure is to be wrought by the *Spirit of God*, which is *a new nature in us*, we must endevour to abstain from those things which by a speciall malignity are directly opposite to the spirit of reason, and the spirit of grace; and those are *drunkennesse* and *lust*. He that is full of wine cannot be full of the spirit of God; St. *Paul* noteth the hostility. *Be not drunk with wine, but be filled with the Spirit*; a man that is a drunkard does *perire cito*, he perishes quickly, his temptations that come to him make but short work with him; a drunkard is ἄσωτος; our English well expresses it, it is *a sottishnesse*, and the man is ἀχόλαστος, ἄχρηστος, ἄχρηστος, an useless, senseless person, ἔστι γὰρ ἁπάντων δεῖ τὸ μεθύειν κακὸν μέγιστον ἀνθρώποις καὶ βλαβερώτατον; of all the evils of the world nothing is worse to a mans self, nothing is more harmfull then this; ἀποστερῶν ἑαυτὸν τοῦ φρονεῖν, ὃ μέγιστον ἡμῖν ἀγαθὸν ἔχων ὁ φύσις, said *Crobylus*, it deprives a wise man of his counsell and his understanding: now, because it is the greatest good that nature hath, that which takes it away must needs be our greatest enemy. Nature is weak enough of it self, but drunkennesse takes from it all the little strengths that are left to it, and destroyes the spirit; and the man can neither have the strengths of nature, nor the strengths of grace; and how then can the man do wisely or vertuously? *Spiritus sanctus amat sicca corda, the Spirit of God loves dry hearts*, said the Christian Proverb; and *Josephus* said of *Samson*, ὅλοι ἦν σωφρονιστὸν ἀπὸ τῆς περὶ τὴν δίαιταν σωφροσύνης, *it appears he was a Prophet*, or a man full of the Spirit, *by the temperance of his diet*; and now that *all the people are holy unto the Lord*, they must ἁγνὸν ἁγνείας ἔχειν, as *Plutarch* said of their consecrated persons; they must have *dry and sober purities*: for by this means their reason is usefull, and their passions not violent, and their discourse united, and the precious things of their memory at hand, and they can pray, and read, and they can meditate and practise, and then they can learn where their naturall weaknesses are most urgent, and how they can be tempted, and can secure their aides accordingly; but how is it possible that such a man should cure all the evils of his Nature, and repair the breaches of *Adams* sin, and stop all the effect which is upon him from all the evils of the world, if he delights in seas of drink, and is pleased with the follies of distemper'd persons, and laughs loud at the childish humours and weak discourses of the man that can do nothing but that for which *Dionysius* slew *Antiphon*, and *Timagenes* did fall from *Cæsars* friendship; that is, play the fool and abuse his friend; He cannot give good counsell or spend an hour in wise sayings; but half a day they can talk *ut foret unde corona cachinnum tollere possit*, to make the crowd laugh and consider not.

Ephes. 5. 18.

And the same is the case of lust; because it is exactly contrary to

A 4. I am now to consider, how farre the infirmities of the flesh can be innocent, and consist with the spirit of grace. For all these counsels are to be entertain'd into a willing spirit, and not only so, but into an active: and so long as the spirit is only willing, the weaknesse of the flesh will in many instances become stronger then the strengths of the spirit. For he that hath a good will, and does not do good actions which are required of him, *is hindred*, but not by God that requires them, and therefore by himself, or his worst enemy. But the measures of this question are these.

1. If the flesh hinders us of our duty, it is our enemy; and then
B our misery is not, that the flesh is weak, but that it is too strong; But 2. when it abates the degrees of duty and stops its growth, or its passing on to action and effect, then *it is weak, but not directly, nor always criminall.* But to speak particularly.

If our flesh hinders us of any thing that is a direct duty, and prevails upon the spirit to make it do an evill action, or contract an evill habit, the man is in a state of bondage and sin: his flesh is the mother of corruption, and an enemy to God. It is not enough to say, I desire to serve God, and cannot as I would: I would fain love God above all the things in the world, but the flesh hath
C appetites of its own that must be served: *I pray* to be forgiven as I forgive others; but flesh and bloud cannot put up such an injury: for know that no infirmity, no unavoidable accident, no necessity, no poverty, no businesse can hinder us from the love of God, or forgiving injuries, or being of a religious and a devout spirit; Poverty and the intrigues of the world are things that can no more hinder the spirit in these duties, then a strong enemy can hinder the sun to shine, or the clouds to drop rain. These things which God requires of us, and exacts from us with mighty penalties, these he hath made us able to perform; for he knows that
D we have no strength but what he gives us; and therefore as he binds burdens upon our shoulders, so he gives us strength to bear them; and therefore he that sayes he cannot forgive, sayes only that his lust is stronger then his religion; his flesh prevails upon his spirit. For what necessity can a man have to curse him whom he cals enemy? or to sue him, or kill him, or do him any spite? A man may serve all his needs of nature, though he does nothing of all this; and if he be willing, what hinders him to love, to pardon to wish well, to desire? The willing is the doing in this case; and he that sayes he is willing to do his duty, but he cannot, does not under-
E stand what he sayes. For all the duty of the inner man consists in the actions of the will, and there they are seated, and to it all the inferiour faculties obey in those things which are direct emanations, and effects of will. He that desires to love God, does love him; indeed men are often cousened with pretences, and in some good mood are warm'd with a holy passion, but it signifies nothing;

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thing; because they will not quit the love of Gods enemies; and therefore they do not desire, what they say they doe: but if the will and heart be right, and not false and dissembling, this duty is, it will be done infallibly. A

2. If the spirit and the heart be willing, it will passe on to outward actions in all things where it ought, or can. He that hath a charitable soul will have a charitable hand; and will give his money to the poor, as he hath given his heart to God: For these things which are in our hand are under the power of our will, and therefore are to be commanded by it. He that sayes to the naked, *be warm and cloathed*, and gives him not the garment that lies by him, or money to buy one, mocks *God*, and the *poor*, and *himself*. *Nequam illud verbum est, bene vult, nisi qui bene facit*, said the Comedy; *It is an evill saying, he wishes well, unlesse he do well.* B

Trinummus.

3. Those things which are not in our power, that is, such things in which the flesh is inculpably weak, or naturally, or politically disabled, the will does the work of the outward and of the inward man; we cannot cloath Christs body, he needs it not; and we cannot approach so sacred and separate a presence; but if we desire to do it, it is accounted as if we had. The ignorant man cannot discourse wisely and promote the interest of souls, but he can love souls, and desire their felicity; though I cannot build Hospitals and Colledges, or pour great summes of money into the lap of the poor, yet if I incourage others and exhort them, if I commend and promote the work, I have done the work of a holy Religion. For in these and the like cases, the outward work is not alwaies set in our power; and therefore without our fault is omitted, and can be supplyed by that which is in our power. C

4. For that is the last caution, concerning this question. *No man is to be esteemed of a willing spirit, but he that endevours to doe the outward work, or to make all the supplies that he can*; not only by the forwardnesse of his spirit, but by the compensation of some other charities, or devotion, or religion. *Silver and gold have I none*, and therefore I can give you none: But I wish you well; How will that appear? why thus, *Such as I have I will give you: Rise up and walk.* I cannot give you gold, but I can give you counsell; I cannot relieve your need, but I can relieve your sadnesse; I cannot cure you, but I can comfort you; I cannot take away your poverty, but I can ease your spirit; and *God accepts us* (saith the Apostle) *according to what a man hath, and not according to what he hath not.* Only as our desires are great, and our spirits are willing, so we shall finde wayes to make supply of our want of ability and expressed liberality. D E

Et labor ingenium misero dedit, & sua quemq;
Advigilare sibi jussit fortuna premendo.

What

A to Christ the King of Virgins, and his holy Spirit, who is the Prince of purities and holy thoughts; it is a captivity of the reason, and an inraging of the passions, it wakens every night, and rages every day, it desires passionately and prosecutes violently, it hinders businesse and distracts counsell, it brings jealousies and enkindles wars, it sins against the body, and weakens the soul, it defiles a Temple, and drives the holy Spirit forth, and it is so intire a prosecution of the follies and weaknesses of nature, such a snare and a bait to weak and easie fools, that it prevails infinitely, and rages horribly, and rules tyrannically; it is a very B feaver in the reason, and a calenture in the passions; and therefore either it must be quenched, or it will be impossible to cure our evill natures: The curing of this is not the remedy of a single evill, but it is a doing violence to our whole nature; and therefore hath in it the greatest courage and an equall conduct, and supposes spirituall strengths great enough to contest against every enemy.

4. Hither is to be reduced, that we avoid all flatterers and evill company; for it was impossible that *Alexander* should be wise and cure his pride and his drunkennesse, so long as he entertain'd *Agesius* and *Agnon*, *Bagoas* and *Demetrius*, and slew *Parmenio* and C *Philotas*, and murder'd wise *Callisthenes*; for he that loves to be flattered, loves not to change his pleasure; but had rather to hear himself *cal'd wise*, then to be so. Flattery does bribe an evill nature, and corrupt a good one; and make it love to give wrong judgement, and evill sentences; he that loves to be flatter'd can never want some to abuse him, but he shall alwaies want one to counsell him, and then he can never be wise.

5. But I must put these advices into a heap; he therefore that will cure his evill nature, must set himself against his chiefest lust, which when he hath overcome, the lesser enemies will come in of D themselves. He must endevour to reduce his affections to an indifferency; for all violence is an enemy to reason and counsell, and is that state of disease for which he is to enquire remedies.

8. It is necessary that in all actions of choice he deliberate and consider, that he may never do that for which he must aske a pardon, and he must suffer shame and smart: and therefore *Cato* did well reprove *Aulus Albinus* for writing the *Roman* story in the Greek tongue, of which he had but imperfect knowledge; and himself was put to make his Apologie for so doing; *Cato* told him that he was mightily in love with a fault, that he had rather beg a par- E don then be innocent; Who forc'd him to need the pardon? And when beforehand we know we must change from what we are or do worse, it is a better *compendium* not to enter in from whence we must uneasily retire.

9. In all the contingencies of chance and variety of action, remember that thou art the maker of thy own fortune, and of thy own

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own ſin; charge not God with it either before or after; The violence of thy own paſſion is no ſuperinduced neceſſity from him, and the events of providence in all its ſtrange variety can give no authority or patronage to a foul forbidden action, though the next chance of war or fortune be proſperous and rich. An *Egyptian* robber ſleeping under a rotten wall was awaken'd by *Serapis*, and ſent away from the ruine; but being quit from the danger, and ſeeing the wall to ſlide, thought that the *Dæmon* lov'd his crime, becauſe he had ſo ſtrangely preſerved him from a ſudden and a violent death. But *Serapis* told him, Θάνατον μὲν ἄλυπον τοῦ τοίχου, σαυτῷ δ' ἐδὲ φυλάττομεν, *I ſaved you from the wall to reſerve you for the wheel*; from a ſhort and a private death, to a painfull and diſgracefull; and ſo it is very frequently in the event of humane affairs: men are ſaved from one death, and reſerved for another; or are preſerved here to be deſtroyed hereafter; and they that would judge of actions by events, muſt ſtay till all events are paſſed; that is, till all their poſterity be dead, and the ſentence is given at Dooms-day; in the mean time, the evils of our nature are to be look'd upon without all accidentall appendages; as they are in themſelves, as they have an irregularity and diſorder, an unreaſonableneſſe and a ſting; and be ſure to relye upon nothing, but the truth of lawes and promiſes; and take ſevere accounts by thoſe lines which God gave us on purpoſe to reprove our evill habits and filthy inclinations. Men that are not willing to be cured are glad of any thing to couſen them; but the body of death cannot be taken off from us, unleſſe we be honeſt in our purpoſes and ſevere in our counſels, and take juſt meaſures, and glorifie God, and ſet our ſelves againſt our ſelves, that we may be changed into the likeneſſe of the ſons of God.

9. Avoid all delay in the counſels of Religion. Becauſe the averſation and perverſneſſe of a childes nature may be corrected eaſily; but every day of indulgence and excuſe increaſes the evill, and makes it ſtill more naturall, and ſtill more neceſſary.

10. Learn to deſpiſe the world; or, which is a better compendium in the duty, learn but truly to underſtand it; for it is a couſenage all the way; the head of it is a rainbow, and the face of it is flattery; its words are charmes, and all its ſtories are falſe; its body is a ſhadow, and its hands do knit ſpiders webs; it is an image and a noiſe, with a *Hyæna's* lip and a Serpents tail; it was given to ſerve the needs of our nature, and in ſtead of doing it, it creates ſtrange appetites, and nouriſhes thirſts and feavers; it brings care and debauches our nature, and brings ſhame and death as the reward of all our cares. Our nature is a diſeaſe, and the world does nouriſh it; but if you leave to feed upon ſuch unwholeſome diet, your nature reverts to its firſt purities, and to the entertainments of the grace of God.

A What the poor mans need will make him do, that alſo the good mans charity will; it will finde out wayes and artifices of relief, in kinde, or in value; in comfort, or in prayers; in doing it himſelf, or procuring others:

Παντα ἡ πενία τοῦ ἐφευρετικὴ σοφισμῶν καὶ ἀνάγκη.

The neceſſity of our fortune, and the willingneſſe of our ſpirits will do all this; all that it can, and ſomething that it cannot; *You have relieved the Saints* (ſaith St. *Paul*) *according to your power, yea and beyond your power*; Only let us be carefull in all inſtances, that we
B yeeld not to the weakneſſe of the fleſh, nor liſten to its fair pretences; for the fleſh can do more then it ſayes, we can do more then we think we can; and if we doe ſome violence to the fleſh, to our affairs, and to the circumſtances of our fortune, for the intereſt of our ſpirit, we ſhall make our fleſh uſefull, and the ſpirit ſtrong, the fleſh and its weakneſſe ſhall no more be an objection, but ſhall comply, and co-operate, and ſerve all the neceſſities of the ſpirit.

Serm.

Sermon, XII.

Of Lukewarmneſſe, and Zeal:
OR
SPIRITVALL TERROVR.

Part I.

Jer. 48. 10. verſ. firſt part.

Curſed be he that doth the work of the Lord deceitfully.

CHriſts Kingdome being in order to the Kingdome of his Father, which ſhall be manifeſt at the day of Judgement, muſt therefore be ſpirituall, becauſe then it is, that all things muſt become ſpirituall, not only by way of eminency, but by intire conſtitution and perfect change of natures. Men ſhall be like Angels, and Angels ſhall be comprehended in the lap of ſpirituall and eternall felicities; the ſoul ſhall not underſtand by materiall phantaſmes, neither be ſerved by the proviſions of the body, but the body it ſelf ſhall become ſpirituall, and the eye ſhall ſee intellectuall objects, and the mouth ſhall feed upon hymns and glorifications of God; the belly ſhall be then ſatisfied by the fulneſſe of righteouſneſſe, and the tongue ſhall ſpeak nothing but praiſes, and the propoſitions of a celeſtiall wiſdome; the motion ſhall be the ſwiftneſſe of an Angell; and it ſhall be cloathed with white as with a garment: Holineſſe is the Sun, and righteouſneſſe is the Moon in that region; our ſociety ſhall be Quires of ſingers, and our converſation wonder; contemplation ſhall be our food, and love ſhall be *the wine of elect ſouls*; and as to every naturall appetite there is now proportion'd an object, craſſe, materiall, unſatisfying, and allayed with

A with ſorrow and uneaſineſſe: ſo there be new capacities and equall objects, the deſires ſhall be fruition, and the appetite ſhall not ſuppoſe want, but a faculty of delight, and an unmeaſureable complacency: the will and the underſtanding, love and wonder, joyes every day and the ſame forever; this ſhall be their ſtate who ſhall be accounted worthy of the reſurrection to this life; where the body ſhall be a partner, but no ſervant; where it ſhall have no work of its own, but it ſhall rejoyce with the ſoul; where the ſoul ſhall rule without reſiſtance, or an enemy, and we ſhall be fitted to enjoy God who is the Lord and Father of ſpirits. In this world
B we ſee it is quite contrary: we long for periſhing meat, and fill our ſtomachs with corruption; we look after white and red, and the weaker beauties of the night; we are paſſionate after rings and ſeals, and inraged at the breaking of a Cryſtall; we delight in the ſociety of fools and weak perſons; we laugh at ſin, and contrive miſchiefs; and the body rebels againſt the ſoul, and carries the cauſe againſt all its juſt pretences; and our ſoul it ſelf is above half of it earth, and ſtone in its affections, and diſtempers; our hearts are hard, and inflexib'e to the ſofter whiſpers of mercy and compaſſion, having no loves for any thing but ſtrange fleſh,
C and heaps of money, and popular noiſes, for miſery and folly; and therefore we are a huge way off from the Kingdome of God, whoſe excellencies, whoſe deſigns, whoſe ends, whoſe conſtitution is ſpirituall and holy, and ſeparate, and ſublime, and perfect. Now between theſe two ſtates of *naturall fleſh*, and *heavenly ſpirit*, that is, the powers of darkneſſe, and the regions of light, the miſeries of man, and the perfections of God; the imperfection of nature where we ſtand by our creation, and ſupervening follies, and that ſtate of felicities whither we are deſigned by the mercies of God, there is a middle ſtate; *the Kingdome of grace* wrought for
D us by our Mediator, *the man Chriſt Jeſus*, who came to perfect the vertue of Religion, and the deſigns of God, and to reforme our Nature, and to make it poſſible for us to come to that ſpirituall ſtate where all felicity does dwell. The Religion that Chriſt taught is a *ſpirituall Religion*, it deſigns (ſo far as this ſtate can permit) to make us *ſpirituall*; that is, ſo as the ſpirit be the prevailing ingredient. *God muſt* now *be worſhipped in ſpirit*, and not only ſo, but with a *fervent ſpirit*; and though God in all religions did ſeiſe upon the ſpirit, and even under *Moſes* Law did by the ſhadow of the ceremony, require the ſubſtantiall worſhip,
E by cutting off the fleſh intended the circumciſion of the heart; yet becauſe they were to minde the outward action, it took off much from the intention, and activity of the ſpirit; Man could not doe both buſily: And then they fail'd alſo in the other part of a ſpirituall Religion; for the nature of a ſpirituall Religion is, that in it we ſerve God with our hearts and affections; and becauſe

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while the ſpirit prevails, we do not to evill purpoſes of abatement converſe with fleſh and bloud, this ſervice is alſo *fervent, intenſe, active, wiſe, and hufie*, according to the nature of things ſpirituall. Now becauſe God alwayes perfectly intended it, yet becauſe he leſſe perfectly required it in the Law of *Moſes*, I ſay they fell ſhort in both. A

For, 1. They ſo reſted in the outward action, that they thought themſelves chaſt, if they were no adulterers, though their eyes were wanton as Kids, and their thoughts polluted as the ſprings of the wilderneſſe when a Panther and a Lioneſſe deſcend to drink and luſt; and if they did not rob the Temple, they accounted it no ſin if they murmur'd at the riches of Religion; and *Joſephus* reproves *Polybius* for ſaying that *Antiochus* was puniſhed for having a deſign of ſacriledge; and therefore *Tertullian* ſayes of them, they were *nec plenæ, nec adeò timendæ diſciplinæ ad innocentiæ veritatem*; this was *their righteouſneſſe* which Chriſt ſaid unleſſe we will *exceed, we ſhall not enter into the Kingdome of heaven*, where all ſpirituall perfections are in *ſtate* and *excellency*. B

2. The other part of a ſpirituall worſhip is a *fervour* and a *holy Zeal* of Gods glory, greatneſſe of deſire, and quickneſſe of action: of all this the Jewes were not careſull at all, excepting the zealots amongſt them, and they were not only fervent but inflamed; and they had the earneſtneſſe of paſſion for the holy warmth of Religion; and in ſtead of an earneſt charity they had a cruell diſcipline, and for fraternall correction they did deſtroy a ſinning Iſraelite: and by both theſe evill ſtates of Religion they did *the work of the Lord deceitfully*; they either gave him the action without the heart, or zeal without charity, or religion without zeal, or ceremony without religion, or indifferency without deſires; and then God is ſerved by the outward man and not the inward; or by part of the inward and not all; by the underſtanding and not by the will; or by the will when the affections are cold and the body unapt, and the lower faculties in rebellion, and the ſuperior in diſorder, and the work of God is left imperfect, and our perſons ungracious, and our ends unacquired, and the ſtate of a ſpirituall kingdome not at all ſet forward towards any hope or poſſibility of being obtained. All this Chriſt came to mend, and by his Lawes did make proviſion that God ſhould be ſerved intirely, according as God alwaies deſigned, and accordingly required by his Prophets, and particularly in my Text, that *his work* be done *ſincerely*, and our duty *with great affection*; and by theſe two proviſions, both the *intenſion* and the *extenſion* are ſecured; our duty ſhall be intire, and it ſhall be perfect, we ſhall be neither lame nor cold, without a limb, nor without naturall heat, and then *the work of the Lord will proſper in our hands*: but if we fail C D E

A fail in either, we do *the Lords work deceitfully*, and then we are accurſed. For ſo ſaith the Spirit of God; *Curſed be he that doth the work of the Lord deceitfully.*

1. Here then is the duty of us all: 1. God requires of us to ſerve him with an integrall, intire, or a whole worſhip and religion. 2. God requires of us to ſerve him with earneſt and intenſe affections; The intire purpoſe of both which, I ſhall repreſent in its ſeverall parts by ſo many propoſitions. 3. I ſhall conſider concerning the meaſures of zeal, and its inordinations.

1. *He that ſerves God with the body without the ſoul, ſerves God*
B *deceitfully. My ſon give me thy heart*; and though I cannot think that Nature was ſo ſacramentall, as to point out the holy and myſterious Trinity by the triangle of the heart, yet it is certain that the heart of man is Gods ſpeciall portion, and every angle ought to point out towards him directly; that is, the ſoul of man ought to be preſented to God, and given to him as an oblation to the intereſt of his ſervice.

1. For, to worſhip God with our ſouls confeſſes one of his glori- 1.
ous attributes; it declares him to be the ſearcher of hearts, and that he reads the ſecret purpoſes, and beholds the ſmalleſt arreſts
C of fancy, and bends in all the flexures and intriques of crafty people, and ſearches out every plot and trifling conſpiracy againſt him, and againſt our ſelves, and againſt our brethren.

2. It advances the powers and concernments of his providence, and 2.
confeſſes all the affairs of men, all their cabinets and their nightly counſels, their ſnares and two-edged miſchiefs to be over-rul'd by him; for what he ſees he judges, and what he judges he rules, and what he rules muſt turn to his glory; and of this glory he reflects rayes and influences upon his ſervants, and it ſhall alſo turn to their good.

3. This ſervice diſtinguiſhes our duty towards God from all our 3.
D converſation with man, and ſeparates the divine commandements from the imperfect decrees of Princes and Republiques; for theſe are ſatisfied by the outward work, and cannot take any other cogniſance of the heart, and the will of man, but as himſelf is pleaſed to ſignifie. He that wiſhes the *fiſcus* empty, and that all the revenues of the Crown were in his counting-houſe, cannot be puniſhed by the Lawes, unleſſe himſelf become his own traytor and accuſer; and therefore what man cannot diſcern, he muſt not judge, and muſt not require: but God ſees it and judges it, and requires it, and therefore reſerves this as his own portion and the chiefeſt
E feudall right of his Crown.

4. He that ſecures the heart, ſecures all the reſt; becauſe this is the 4.
principle of all the moral actions of the whole man, & the hand obeys this, and the feet walk by its preſcriptions; we eat and drink by meaſures wch the ſoul deſires and limits; and though the naturall actions of man are not ſubject to choice & rule, yet the animal actions are un-

SER. XII. der diſcipline; and although it cannot be helped but we ſhall deſire, yet our deſires can receive meaſures, and the lawes of circumſtances, and be reduced to order, and nature be changed into grace, and the actions animall (ſuch as are, eating, drinking, laughing, weeping, &c.) ſhall become actions of Religion; and thoſe that are ſimply naturall (ſuch as, being hungry and thirſty) ſhall be adopted into the retinue of religion, and become religious by being order'd, or chaſtis'd, or ſuffered, or directed; and therefore God requires the heart, becauſe he requires all; and all cannot be ſecured without the principle be incloſed. But he that ſeals up a fountain, may drink up all the waters alone, and may beſt appoint the channels where it ſhall run, and what grounds it ſhall refreſh.

5. 5. That I may ſumme up many reaſons in one; God by requiring the heart ſecures the *perpetuity* and *perſeverance* of our duty, and its *ſincerity*, and its *integrity*, and its *perfection*: for ſo alſo God takes account of little things; it being all one in the heart of man, whether maliciouſly it omits a duty in a ſmall inſtance or in a great; for although the expreſſion hath variety and degrees in it in relation to thoſe purpoſes of uſefulneſſe and charity whither God deſigns it, yet the obedience and diſobedience is all one, and ſhall be equally accounted for; and therefore the Jew *Tryphon* diſputed againſt *Juſtin*, that the precepts of the Goſpell were impoſſible to be kept, becauſe it alſo requiring the heart of man did ſtop every egreſſion of diſorders: for making the root holy and healthfull, as the Balſame of *Judæa*, or the drops of Manna in the evening of the ſabbath; it alſo cauſes that nothing ſpring thence but gummes fit for incenſe, and oblations for the Altar of propoſition, and a cloud of perfume fit to make atonement for our ſins, and being united to the great ſacrifice of the world to reconcile God and man together. Upon theſe reaſons you ſee it is highly fit that God ſhould require it, and that we ſhould pay the *ſacrifice of our hearts*; and not at all think that God is ſatisfied with the work of the hands, when the affections of the heart are abſent. He that prayes becauſe he would be quiet, and would fain be quit of it, and communicates for fear of the lawes, and comes to Church to avoid ſhame, and gives almes to be eaſed of an importunate begger, or relieves his old parents becauſe they will not dye in their time, and provides for his children leſt he be compeld by Lawes and ſhame, but yet complains of the charge of Gods bleſſings, this man is a ſervant of the eyes of men, and offers parchment or a white skin in ſacrifice, but the fleſh and the inwards he leaves to be conſumed by a ſtranger fire. And therefore this is a deceit that robs God of the beſt, and leaves that for religion which men pare off: It is ſacriledge, and brings a double curſe.

2. *He that ſerves God with the ſoule without the body, when both*

can

A *can be conjoyned, doth the work of the Lord deceitfully. Paphnutius*, whoſe knees were cut for the teſtimony of *Jeſus*, was not obliged to worſhip with the humble flexures of the bending penitents: and blinde *Bartimeus* could not read the holy lines of the Law, and therefore that part of the work was not his duty; and God ſhall not call *Lazarus* to account for not giving almes, nor St. *Peter* and St. *John* for not giving ſilver and gold to the lame man, nor *Epaphroditus* for not keeping his faſting dayes when he had his ſickneſſe. But when God hath made the body an apt miniſter to the ſoul, and hath given money for almes, and power to protect the oppreſſed, and knees to ſerve in prayer and hands to ſerve our needs, then
B the ſoul alone is not to work; but as *Rachel* gave her maid to *Jacob* and ſhe bore children to her Lord upon her Miſtreſſe knees, and the children were reckoned to them both, becauſe the one had fruitfull deſires and the other a fruitfull wombe: ſo muſt the body ſerve the needs of the ſpirit; that what the one deſires the other may effect, and the conceptions of the ſoul may be the productions of the body; and the body muſt bow when the ſoul worſhips, and the hand muſt help when the ſoul pities, and both together do the work of a holy Religion; the body alone can never ſerve God
C without the conjunction and preceding act of the ſoul; and ſometimes the ſoul without the body is imperfect and vain; for in ſome actions there is *a body* and *a ſpirit*, *a materiall* and *a ſpirituall* part; and when the action hath the ſame conſtitution that a man hath, without the act of both it is as imperfect as a dead man; the ſoul cannot produce the body of ſome actions any more then the body can put life into it; and therefore an ineffective pity and a lazie counſell, an empty bleſſing, and gay words, are but deceitfull charity.

Quod peto, da, Cai, non peto conſilium.

D

He that gave his friend counſell to ſtudy the Law, when he deſired to borrow 20 *l.* was not ſo friendly in his counſell as he was uſeleſſe in his charity; ſpirituall acts can cure a ſpirituall malady, but if my body needs relief, becauſe you cannot feed me with Diagrams, or cloath me with *Euclids* elements, you muſt miniſter a reall ſupply by a corporall charity to my corporall neceſſity. This propoſition is not only uſefull in the doctrine of charity, and the vertue of religion, but in the profeſſions of faith, and requires that it be publick, open, and ingenuous. In matters of neceſſary duty it is not ſufficient to
E *have it to our ſelves*, but we muſt alſo *have it to God*, and all the world; and as *in the heart we beleeve*, ſo *by the mouth we confeſſe unto ſalvation*: he is an ill man that is only a Chriſtian in his heart, and is not ſo in his profeſſions and publications; and as your heart muſt not be wanting in any good profeſſion and pretences, ſo neither muſt publick profeſſion be wanting in every good and neceſſa-

SER. XII. ry perſwaſion. The faith and the cauſe of God muſt be owned publiquely; for if it be the cauſe of God, it will never bring us to ſhame. I do not ſay, what ever we think, we muſt tell it to all the world, much leſſe at all times, and in all circumſtances; but we muſt never deny that which we beleeve to be the cauſe of God in ſuch circumſtances in which we can and ought to glorifie him. But this extends alſo to other inſtances. He that ſwears a falſe oath with his lips, and unſwears it with his heart, hath deceived one more then he thinks for; himſelf is the moſt abuſed perſon: and when my action is contrary to men they will reprove me, but when it is againſt my own perſwaſion, I cannot but reprove my ſelf; and am witneſſe, and accuſer, and party, and guilty, and then God is the Judge, and his anger will be a fierce executioner, becauſe *we do the Lords work deceitfully.* A B

3. 3. *They are deceitfull in the Lords work that reſerve one faculty for ſin, or one ſin for themſelves, or one action to pleaſe their appetite, and many for Religion.* *Rabbi Kimchi* taught his Scholars, *Cogitationem pravam Deus non habet vice facti, niſi concepta fuerit in Dei fidem & Religionem*; that God is never angry with an evill thought, unleſſe it be a thought of Apoſtaſie from the Jewes religion; and therefore, provided that men be ſevere and cloſe in their ſect and party, they might roll in luſtfull thoughts; and the torches they light up in the Temple might ſmoke with *anger* at one end, and *luſt* at the other, ſo they did not flame out in egreſſions of violence and injuſtice, in adulteries and fouler complications: nay they would give leave to ſome degrees of evill actions; for *R. Moſes* and *Solomon* taught, that if the moſt part of a mans actions were holy and juſt, though in one he ſinned often, yet the greater ingredient ſhould prevail, and the number of good works ſhould outweigh the leſſer account of evill things; and this *Phariſaicall righteouſneſſe* is too frequent even amongſt Chriſtians. For who almoſt is there that does not count fairly concerning himſelf, if he reckons many vertues upon the ſtock of his Religion, and but one vice upon the ſtock of his infirmity; half a dozen to God, and one for his company, or his friend; his education, or his appetite? and if he hath parted from his folly, yet he will remember the fleſhpots, and pleaſe himſelf with a phantaſtick ſin, and call it home through the gates of his memory, and place it at the door of fancy, that there he may behold it and conſider concerning what he hath parted withall, out of the fears and terrors of religion, and a neceſſary unavoidable conſcience. Do not many men go from ſin to ſin even in their repentance? they go backward from ſin to ſin, and change their crime as a man changes his uneaſie load, and ſhakes it off from one ſhoulder to ſupport it with the other. How many ſevere perſons, virgins and widows are ſo pleaſed with their chaſtity, and their abſtinence even from lawfull mixtures, that by this C D E

A this means they fall into a worſe pride: inſomuch that I remember St. *Auſtin* ſaid, *Audeo dicere ſuperbis continentibus expedit cadere*, they that are chaſte and proud, it is ſometimes a remedy for them to fall into ſin, and by the ſhame of luſt to cure the devill of pride, and by the ſin of the body to cure the worſer evils of the ſpirit; and therefore he addes, that he did beleeve, God in a ſevere mercy did permit the barbarous nations, breaking in upon the *Roman* Empire, to violate many virgins profeſſed in Cloiſters and religious Families to be as a mortification of their pride, leſt the accidentall advantages of a continent life ſhould bring them into the certain
B miſeries of a ſpirituall death, by taking away their humility, which was more neceſſary then their virgin ſtate; It is not a cure that men may uſe, but God permits it ſometimes with greater ſafety through his wiſe conduct and over-ruling providence; St. *Peter* was ſafer by his fall (as it fell out in the event of things) then by his former confidence. Man muſt never cure a ſin by a ſin; but he that brings good out of our evill, he can when he pleaſe. But I ſpeak it, to repreſent how deceitfully many times we do the work of the Lord. We reprove a ſinning Brother, but do it with a pompous ſpirit; we ſeparate from ſcandall, and do it with glory, and a
C gaudy heart; we are charitable to the poor, but will not forgive our unkinde enemies; or we powre relief into their bags, but we pleaſe our ſelves and drink drunk, and hope to commute with God, giving the fruit of our labours or effluxes of money for the ſin of our ſouls: And upon this account it is that two of the nobleſt graces of a Chriſtian are to very many perſons made *a ſavour of death*, though they were intended for the beginning and the promotion of an eternal life; and thoſe are *faith* and *charity*; ſome men think if they have *faith*, it is enough to anſwer all the accuſations of ſin which our conſciences or the Devils make againſt
D us: If I be a wanton perſon, yet my faith ſhall hide it, and faith ſhall cover the follies of drunkenneſſe, and I may all my life relye upon *faith*, at laſt to quit my ſcores. For he that is moſt carefull is not innocent, but muſt be ſaved by *faith*, and he that is leaſt carefull may have *faith*, and that will ſave him. But becauſe theſe men miſtake concerning faith, and conſider not that charity or a good life is a part of that faith that ſaves us, they hope to be ſaved by the *Word*, they fill their bellies with the ſtory of *Frimalcions* banquet, and drink drunk with the newes of wine, they eat ſhadows, and when they are drowning, catch at the image of the
E trees which hang over the water, and are reflected from the bottome.

But thus many men do with charity, [*Give almes and all things ſhall be clean unto you*, ſaid our *Bleſſed Saviour*:] and therefore, many keep a ſin alive, and make account to pay for it, and God ſhall be put to relieve his own poor at the price of the ſin of another of his

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his ſervants; charity ſhall take luſt or intemperance into protection, and men will not be kinde to their brethren, unleſſe they will be alſo at the ſame time unkinde to God. I have underſtood concerning divers vicious perſons, that none have been ſo free in their donatives and offerings to Religion and the Prieſt as they: and the Hoſpitals that have been built, and the High-wayes mended at the price of ſouls, are too many for Chriſtendome to boaſt of in behalf of charity. But as others miſtake concerning faith, ſo theſe do concerning its twin ſiſter. The firſt had *faith without charity*, and theſe have *charity without hope*; for *every one that hath this hope*, that is, the hope of receiving the glorious things of God promiſed in the Goſpell, *purifies himſelf even as God is pure*; faith and charity too, muſt both ſuppoſe repentance; and repentance is the abolition of the whole body of ſin, the purification of the whole man. But the ſumme of the Doctrine and caſe of conſcience in this particular is this.

A

B

1. *Charity is a certain cure of ſins that are paſt, not that are preſent.* He that repents and leaves his ſin, and then relieves the poor and payes for his folly by a diminution of his own eſtate, and the ſupplies of the poor, and his miniſtring to Chriſts poor members, turns all his former crimes into holineſſe; he purges the ſtains and makes amends for his folly, and commutes for the baſer pleaſure with a more noble uſage: ſo ſaid *Daniel* to *Nebuchadnezzar* [*Break off thy ſins by righteouſneſſe, and thine iniquities by ſhewing mercy to the poor*:] firſt be juſt, and then be charitable; for it is pity almes, which is one of the nobleſt ſervices of God, and the greateſt mercy to thy Brother, ſhould be ſpent upon ſin, and thrown away upon folly.

C

Dan. 4. 27.

2. *Faith is* the remedy of all our evils, but then it is never *of force, but when we either have endevoured or undertaken to do all good*; *this* in baptiſme, *that* after: *faith* and *repentance* at firſt; and *faith* and *charity* at laſt; and becauſe we fail often by infirmity, and ſometimes by inadvertency, ſometimes by a ſurprize, and often by omiſſion; and all this even in the midſt of a ſincere endevour to live juſtly, and perfectly; therefore the paſſion of our Lord payes for *this*, and *faith* layes hold upon *that*. But without a hearty and ſincere intent, and vigorous proſecution of all the parts of our duty, *faith is but a word*, not ſo much as a cover to a naked boſome, nor a pretence big enough to deceive perſons that are not willing to be couſened.

D

3. *The bigger ingredient of vertue and evill actions will prevail*, but it is only *when vertue is habituall, and ſins are ſingle, interrupted, caſuall and ſeldome, without choice* and *without affection*; that is, when our repentance is ſo timely that it can work for God, more then we ſerved under the tyranny of ſin; ſo that if you will account the whole life of man, the rule is good, and the greater ingredient ſhall

E

A ſhal prevail,and he ſhall certainly be pardoned and accepted whoſe life is ſo reformed,whoſe repentance is ſo active, whoſe return is ſo early, that he hath given bigger portions to God then to Gods enemy. But if we account ſo,as to divide the meaſures in preſent poſſeſſion, the bigger part cannot prevail; a ſmall or a ſeldome ſin ſpoils not the ſea of piety; but when the affection is divided,a little ill deſtroyes the whole body of good;the cup in a mans right hand muſt be ἀκρατῷ κεκερασμένῳ, it muſt be pure although it be mingled; that is, the whole affection muſt be for God, *that* muſt be pure and unmingled; if ſin mingles in ſeldome and unapproved inſtances, the drops of water are
B ſwallowed up with a whole vintage of piety, and the bigger ingredient is the prevailing; in all other caſes it is not ſo: for one ſin that we chooſe and love and delight in, will not be excuſed by 20 vertues: and as one broken link diſſolves the union of the whole chain,and one jarring and untuned ſtring ſpoils the whole muſick; ſo is every ſin that ſeiſes upon a portion of our affections; if we love one, that one deſtroyes the acceptation of all the reſt; And as it is in faith,ſo it is in charity. He that is a Heretick in one article,hath no ſaving faith in the whole; and ſo does every vicious habit, or unreformed ſin deſtroy the excellency of the grace of charity; a
C wilfull error in one article is Hereſie, and every vice in one inſtance is Malice, and they are perfectly contrary, and a direct darkneſſe to the two eyes of the ſoul, *faith* and *charity*.

4. There is one deceit more yet, in the matter of the extenſion of our duty, deſtroying the integrity of its conſtitution: for they do the work of God deceitfully, who think God ſufficiently ſerved with *abſtinence from evill*, and converſe not in the acquiſition and purſuit of holy charity and religion. This *Clemens Alexandrinus* affirmes of the Phariſees, they were καὶ ἀποχὴν κακῶν δικαίωμενοι, they hoped to be juſtified by abſtinence from things forbidden; but if we
D will be βασιλικοὶ ſons of the kingdome,we muſt μὴ τὸ ἐν τούτοις πλεονάσαι καὶ τὸ πλεῖον ἀγαπᾶν, καὶ ὑπερέχειν, Beſides this, and ſuppoſing a proportionable perfection in ſuch an innocence, we muſt love our brother and do good to him, and glorifie God by a holy Religion, in the communion of Saints, in faith and Sacraments, in almes and counſell, in forgiveneſſes and aſſiſtances. *Flee from evill, and do the thing that is good, and dwell for evermore*, ſaid the Spirit of God in the Pſalmes: and St. *Peter* [*Having eſcaped the corruption that is in the world through luſt, give all diligence to adde to your faith vertue, to vertue patience, to patience godlineſſe, and brotherly kind-*
E *neſſe and charity*. Many perſons think themſelves fairly aſſoiled, becauſe they are no adulterers,no rebels,no drunkards,not of ſcandalous lives; In the mean time like the *Laodiceans*, they are *naked and poor*; they have no catalogue of good things regiſtred in heaven, no treaſures in the repoſitories of the poor, neither have the poor often prayed concerning them, *Lord remember thy ſervants for this thing*

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thing at the day of Judgement. A negative Religion is in many things the effects of lawes and the appendage of ſexes, the product of education, the iſſues of company and of the publick, or the daughter of fear and naturall modeſty, or their temper and conſtitution, and civill relations, common fame, or neceſſary intereſt. Few women ſwear and do the debaucheries of drunkards; and they are guarded from adulterous complications by ſpies and ſhame, by fear and jealouſie, by the concernment of families, and the reputation of their kindred, and therefore they are to account with God beyond this civill and neceſſary innocence, for humility and patience, for religious fancies and tender conſciences, for tending the ſick and dreſſing the poor, for governing their houſe and nurſing their children; and ſo it is in every ſtate of life. When a Prince or a Prelate, a noble and a rich perſon hath reckon'd all his immunities and degrees of innocence from thoſe evils that are incident to inferiour perſons, or the worſer ſort of their own order, they do *the work of the Lord*, and their own too, very *deceitfully*, unleſſe they account correſpondencies of piety to all their powers and poſſibilities: they are to reckon and conſider concerning what oppreſſions they have relieved, what cauſes and what fatherleſſe they have defended, how the work of God and of Religion, of juſtice and charity hath thriv'd in their hands. If they have made peace, and encouraged Religion by their example and by their lawes, by rewards and collaterall incouragements, if they have been zealous for God and for Religion, if they have imployed ten talents to the improvement of Gods bank, then they have done Gods work faithfully; if they account otherwiſe, and account only by ciphers, and negatives, they can expect only the rewards of innocent ſlaves; they ſhall eſcape the *furca* and the *wheel*, the torments of luſtfull perſons, and the crown of flames, that is reſerved for the ambitious; or they ſhall not be gnawn with the vipers of the envious, or the ſhame of the ingratefull; but they can never upon this account hope for the crowns of Martyrs, or the honorary rewards of Saints, the Coronets of virgins, and Chaplets of Doctors and Confeſſors: And though murderers and luſtfull perſons, the proud and the covetous, the Heretick and Schiſmatick are to expect flames and ſcorpions, pains and ſmart, (*pœnam ſenſus*, the Schooles call it) yet the lazie and the imperfect, the harmleſſe ſleeper and the idle worker ſhall have *pœnam damni*, the loſſe of all his hopes, and the diſhonours of the loſſe; and in the ſumme of affairs it will be no great difference whether we have *loſſe* or *pain*, becauſe there can be no greater *pain* imaginable then to loſe the ſight of God to eternall ages.

5. Hither are to be reduced as deceitfull workers, thoſe that promiſe to God, but mean not to pay what they once intended; * people that are confident in the day of eaſe, and fail in the danger;

* they

A * they that pray paſſionately for a grace, and if it be not obtained at that price go no further, and never contend in action for what they ſeem to contend in prayer; * ſuch as delight in forms and outſides, and regard not the ſubſtance and deſign of every inſtitution; * that think it a great ſin to taſt bread before the receiving the holy Sacrament, and yet come to communicate with an ambitious and revengefull ſoul; * that make a conſcience of eating fleſh, but not of drunkenneſſe; * that keep old cuſtomes and old ſins together; * that pretend one duty to excuſe another; religion againſt charity, or piety to parents againſt duty to God, private promiſes
B againſt publick duty, the keeping of an oath againſt breaking of a Commandement, honour againſt modeſty, reputation againſt piety, the love of the world in civill inſtances to countenance enmity againſt God; theſe are the deceitfull workers of Gods work, they make a ſchiſme in the duties of Religion, and a warre in heaven worſe then that between *Michael* and the Dragon; for they divide the Spirit of God, and diſtinguiſh his commandements into parties and factions; by ſeeking an excuſe, ſometimes they deſtroy the integrity and perfect conſtitution of duty, or they do ſomething whereby the effect and uſefulneſſe of the duty is hindred: concern-
C ning all which this only can be ſaid, they who ſerve God with a lame ſacrifice and an imperfect duty, a duty defective in its conſtituent parts, can never enjoy God; becauſe he can never be divided: and though it be better to enter into heaven with one foot, and one eye, then that both ſhould be caſt into hell, becauſe heaven can make recompence for this loſſe; yet nothing can repair his loſſe who for being lame in his duty ſhall enter into hell, where nothing is perfect, but the meaſures and duration of torment, and they both are next to infinite.

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Part II.

2. THe next enquiry, is into the *intention of our duty*: and here it will not be amiſſe to change the word *fraudulenter*, or *dolosè*, into that which ſome of the *Latin* Copies doe uſe, *Maledictus qui facit opus Dei* [*negligenter*,] *Curſed is he that doth the work of the Lord negligently*, or *remiſſely*: and it implyes, that as our duty muſt be whole, ſo it muſt be fervent; for a languiſhing body may have all its parts, and yet be uſeleſſe to many purpoſes of nature: and you may reckon all the joynts of a dead man, but the heart is cold, and the joynts are ſtiffe and fit for nothing but for the little people that creep in graves: and ſo are very many men; if you ſumme up the accounts of their religion, they can reckon dayes and months of Religion, various offices, charity and prayers, reading and meditation, faith and knowledge, catechiſme and ſacraments, duty to God and duty to Princes, paying debts and proviſion for children, confeſſions and tears, diſcipline in families, and love of good people; and it may be, you ſhall not reprove their numbers, or find any lines unfill'd in their tables of accounts; but when you have handled all this and conſider'd, you will find at laſt you have taken a dead man by the hand, there is not a finger wanting, but they are ſtiffe as Iſicles, and without flexure as the legs of Elephants; ſuch are they whom S. *Bernard* deſcribes, "whoſe ſpirituall joy is "allayed with tediouſneſſe, whoſe compunction for ſins is ſhort "and ſeldome, whoſe thoughts are animall, and their deſignes "ſecular, whoſe Religion is lukewarm; their obedience is with-"out devotion, their diſcourſe without profit, their prayer without "intention of heart, their reading without inſtruction, their medi-"tation is without ſpirituall advantages, and is not the commence-ment and ſtrengthning of holy purpoſes; and they are ſuch whom modeſty will not reſtrain, nor reaſon bridle, nor diſcipline correct, nor the fear of death and hell can keep from yeelding to the imperi-ouſneſſe of a fooliſh luſt that diſhonors a mans underſtanding, and makes his reaſon, in which he moſt glories, to be weaker then the diſcourſe of a girle, and the dreams of the night. In every action of Religion God expects ſuch a warmth, and a holy fire to goe along,

A along, that it may be able to enkindle the wood upon the altar, and conſume the ſacrifice; but God hates an indifferent ſpirit. Earneſtneſſe and vivacity, quickneſſe and delight, perfect choyce of the ſervice, and a delight in the proſecution, is all that the ſpirit of a man can yeeld towards his Religion: the outward work is the effect of the body; but if a man does it heartily and with all his mind, then religion hath wings and moves upon wheels of fire; and therefore when our bleſſed Saviour made thoſe *capitulars* and *canons* of Religion, to *love God, and to love our neighbors*; beſides, that the materiall part of the duty [*love*] is founded in the ſpirit, as its naturall ſeat, he alſo
B gives *three words* to involve the *ſpirit* in the action, and *but one* for the *body*: *Thou ſhalt love the Lord thy God with all thine heart, and with all thy ſoule, and with all thy mind*; *and* laſtly, *with all thy ſtrength*; this brings in the body too; becauſe it hath ſome ſtrengths, and ſome ſignifications of its own; but *heart* and *ſoule* and *mind* mean all the ſame thing in a ſtronger and more earneſt expreſſion; that is, that we doe it hugely, as much as we can, with a cleer choice, with a reſolute underſtanding, with ſtrong affections, with great diligence: *Enerves animos odiſſe virtus ſolet*, Vertue hates weak and ineffective minds, and tame eaſie proſecuti-
C ons; *Loripedes*, people whoſe arme is all fleſh, whoſe foot is all leather, and an unſupporting skin; they creep like ſnakes, and purſue the nobleſt myſteries of Religion, as *Naaman* did the myſteries of *Rimmon*, onely in a complement, or for ſecular regards; but without the *mind*, and therefore without *Zeal*; *I would thou wert either hot or cold*, ſaid the Spirit of God to the Angell or Biſhop of *Laodicea*. In feaſts or ſacrifices the Ancients did uſe *apponere frigidam* or *calidam*; ſometimes they drank hot drink, ſometimes they poured cold upon their graves, or in their wines, but no ſervices of Tables or Altars were ever with lukewarm. God hates it worſe
D then ſtark cold; which expreſſion is the more conſiderable, becauſe in naturall and ſuperinduc'd progreſſions, from extreme to extreme, we muſt neceſſarily paſſe through the midſt; and therefore it is certain, a lukewarm Religion is better then none at all, as being the doing ſome parts of the work deſigned, and neerer to perfection then the utmoſt diſtance could be; and yet that God hates it more, muſt mean that there is ſome appendant evill in this ſtate which is not in the other, and that *accidentally* it is much worſe: and ſo it is, if we rightly underſtand it; that is, if we conſider it, not as a *being in*, or *paſſing through* the middle way, but as a *ſtate* and a
E *period* of Religion. If it be in motion, a lukewarm Religion is pleaſing to God; for God hates it not for its imperfection, and its naturall meaſures of proceeding; but if it ſtands ſtill and reſts there, it is a ſtate againſt the deſignes, and againſt the perfection of God, and it hath in it theſe evills.

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1. It is a ſtate of the greateſt imprudence in the world; for it makes a man to ſpend his labour for that which profits not, and to deny his appetite for an unſatisfying intereſt; he puts his moneys in a napkin; and he that does ſo, puts them into a broken bag; he loſes the principall for not encreaſing the intereſt. He that dwells in a ſtate of life that is unacceptable, loſes the money of his almes, and the rewards of his charity, his hours of prayer, and his parts of juſtice; he confeſſes his ſins and is not pardoned, he is patient, bnt hath no hope, and he that is gone ſo far towards his countrey, and ſtands in the middle way, hath gone ſo far out of his way; he had better have ſtay'd under a dry roof, in the houſe of baniſhment, then to have left his *Gyarus*, the Iſland of his ſorrow, and to dwell upon the *Adriatick*: So is he that begins a ſtate of Religion, and does not finiſh it; he abides in the high-way, and though he be neerer the place, yet is as far from the reſt of his countrey as ever; and therefore all that beginning of labour was in the prejudice of his reſt, but nothing to the advantages of his hopes. He that hath never begun, hath loſt no labour; *Factura præteritorum*, the loſſe of all that he hath done, is the firſt evill of the negligent and lukewarm Chriſtian; according to the ſaying of *Solomon: He that is remiſſe or idle in his labour, is the brother of him that ſcattereth his goods.*

Prov. 18. 9.

2. The ſecond appendant evill is, that *lukewarmneſſe is the occaſion of greater evill*; becauſe the remiſſe eaſie Chriſtian ſhuts the gate againſt the heavenly breathings of Gods holy Spirit; he thinks every breath that is fan'd by the wings of the holy Dove, is not intended to encourage his fires, which burn, and ſmoke, and peep through the cloud already; it tempts him to ſecurity; and if an evill life be a certain inlet to a ſecond death, *deſpaire* on one ſide, and *ſecurity* on the other are the bars and locks to that dore, he can never paſſe forth again while that ſtate remains; who ever ſlips in his ſpirituall walking does not preſently fall; but if that ſlip does not awaken his diligence, and his caution, then his ruine begins, *vel pravæ inſtitutionis deceptus exordio, aut per longam mentis incuriam, & virtute animi decidente*, as St. *Auſtin* obſerves; either upon the purſuit of his firſt error, or by a careleſſe ſpirit, or a decaying ſlackned reſolution; all which are the direct effects of lukewarmneſſe. But ſo have I ſeen a fair ſtructure begun with art and care, and raiſed to halfe its ſtature, and then it ſtood ſtill by the misfortune or negligence of the owner, and the rain deſcended, and dwelt in its joynts, and ſupplanted the contexture of its pillars, and having ſtood a while like the antiquated Temple of a deceaſed Oracle, it fell into a haſty age, and ſunk upon its owne knees, and ſo deſcended into ruine: So is the imperfect, unfiniſhed ſpirit of a man; it layes the foundation of a holy reſolution, and ſtrengthens it with vows and arts of proſecution, it raiſes up the walls

A Sacraments, and Prayers, Reading, and holy Ordinances; and holy actions begin with a ſlow motion, and the building ſtays, and the ſpirit is weary, and the ſoul is naked, and expoſed to temptation, and in the days of ſtorm take in every thing that can doe it miſchief; and it is faint and ſick, liſtleſſe and tired, and it ſtands till its owne weight wearies the foundation, and then declines to death and ſad diſorder, being ſo much the worſe, becauſe it hath not onely returned to its firſt follies, but hath ſuperadded *unthankfulneſſe* and *careleſneſſe*, a poſitive neglect, and a deſpite of holy things, a ſetting a low price to the things of God, lazineſſe and wretchleſneſſe; B all which are evills ſuperadded to the firſt ſtate of coldneſſe, whither he is with all theſe loads and circumſtances of death eaſily revolv'd.

3. A ſtate of lukewarmneſſe is more incorrigible then a ſtate of coldneſſe; while men flatter themſelves that their ſtate is good, that they are rich and need nothing, that their lamps are dreſſed, and full of ornament. There are many that think they are in their countrey as ſoon as ever they are weary, and meaſure not the end of their hopes by the poſſeſſion of them, but by their precedent labour, which they overvalue, becauſe they have eaſie and effemi- C nate ſouls. S. *Bernard* complains of ſome that ſay, *Sufficit nobis, nolumus eſſe meliores quàm Patres noſtri*: It is enough for us to be as our forefathers, who were honeſt and uſefull in their generations, but *be not over-righteous*: Theſe men are ſuch as think they have knowledge enough to need no teacher, devotion enough to need no new fires, perfection enough to need no new progreſſe, juſtice enough to need no repentance; and then becauſe the ſpirit of a man and all the things of this world are in perpetuall variety and change, theſe men decline when they have gone their period; they ſtand ſtill, and then revert; like a ſtone returning from the boſome of a D cloud, where it reſted as long as the thought of a childe, and fell to its naturall bed of earth, and dwelt below for ever. He that ſays he will take care he be no worſe, and that he deſires to be no better, ſtops his journey into heaven, but cannot be ſecure againſt his deſcending into hell: and *Caſſian* ſpake a hard ſaying, *Frequenter vidimus de frigidis & carnalibus ad ſpiritualem veniſſe fervorem, de tepidis & animalibus omninò non vidimus*: Many perſons from vicious, and dead, and cold, have paſſed into life and an excellent grace, and a ſpirituall warmth, and holy fires; but from *lukewarm* and *indifferent* never any body came to an excellent condition, and E ſtate of holyneſſe: *rariſſimè* S. *Bernard* ſayes, very extremely ſeldome; and our bleſſed Saviour ſaid ſomething of this, *The Publicans and the Harlots goe before you into the Kingdome of heaven*; they are moved by ſhame, and puniſhed by diſgrace, and remarked by puniſhments, and frighted by the circumſtances and notices of all the world, and ſeparated from ſober perſons by laws and an

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In this ſenſe and for theſe reaſons it is that although a lukewarm Chriſtian hath gone forward ſome ſteps towards a ſtate of holyneſſe, and is advanced beyond him that is cold, and dead, and unconcerned, and therefore ſpeaking *abſolutely* and *naturally*, is neerer the Kingdome of God then he, that is not yet ſet out; yet *accidentally*, and by reaſon of theſe ill appendages, he is worſe, in greater danger, in a ſtate equally unacceptable, and therefore muſt either goe forward, and ſtill doe the work of God carefully, and diligently, with a Fervent ſpirit, and an Active hand, with a willing heart, and a chearefull eye, or it had been better he had never begun.

2. It concerns us next to enquire concerning the duty in its proper inſtances, that we may perceive to what parts and degrees of duty it amounts; we ſhall find it eſpecially in the duties of *faith*, of *prayer*, and of *charity*.

1. Our faith muſt be ſtrong, vigorous, active, confident, and patient, reaſonable, and unalterable, without doubting, and feare, and partiality. For the faith of very many men, ſeems a duty ſo weak and indifferent, is ſo often untwiſted by violence, or ravel'd and intangled in weak diſcourſes, or ſo falſe and fallacious by its mixture of intereſt, that though men uſually put moſt confidences in the pretences of faith, yet no pretences are more unreaſonable.

1. 1. Our faith and perſwaſions in Religion is moſt commonly imprinted in us by our country, and we are Chriſtians at the ſame rate as we are *Engliſh* or *Spaniards*, or of ſuch a family; our reaſon is firſt ſtained and ſpotted with the dye of our kindred, and country, and our education puts it in grain, and whatſoever is againſt this we are taught to call a temptation:

A temptation: in the mean time we call theſe accidentall and artificiall perſwaſions by the name of *faith*, which is onely the aire of the countrey, or an heireloome of the family, or the daughter of a preſent intereſt. Whatever it was that brought us in, we are to take care that when we are in, our faith be noble, and ſtand upon its moſt proper and moſt reaſonable foundation; it concerns us better to underſtand that Religion which we call Faith, and that faith whereby we hope to be ſaved. SER. XIII.

2. The faith and the whole Religion of many men is the production of fear. Men are threatned into their perſwaſions, and the B iron rod of a Tyrant converts whole nations to his principles, when the wiſe diſcourſes of the Religion ſeems dull as ſleep, and unprevailing as the talk of childhood. That's but a deceitfull faith which our timorouſneſſe begot, and our weakneſſe nurſes, and brings up. The Religion of a Chriſtian is immortall, and certaine, and perſwaſive, and infallible, and unalterable, and therefore needs not be received by humane and weake convoyes, like worldly and mortall Religions: that faith is lukewarm, and eaſie, and trifling, which is onely a beleef of that which a man wants courage to disbeleeve. 2.

C 3. The faith of many men is ſuch, that they dare not truſt it: they will talk of it, and ſerve vanity, or their luſt, or their company, or their intereſt by it, but when the matter comes to a pinch, they dare not truſt it. When *Antiſthenes* was initiated into the myſteries of *Orpheus*, the Prieſt told him, that all that were of that Religion, immediately after death ſhould be perfectly happy; the Philoſopher asked him, why he did not dye if he beleeved what he ſaid? ſuch a faith as that, was fine to talk of at table, or eating the ſacrifices of the Religion, when the myſtick man was ὑσ& full of wine and fleſh, of confidence and religion; but to dye, is a more material D conſideration, and to be choſen upon no grounds, but ſuch a faith which really comes from God, and can ſecure our reaſon, and our choyce, and perfect our intereſt and deſignes. And it hath been long obſerved concerning thoſe bold people that uſe their reaſon againſt God that gave it, they have one perſwaſion in their health, and another in their ſickneſſe, and fears; when they are well, they blaſpheme, when they die, they are ſuperſtitious; It was *Bias* his caſe when he was poyſon'd by the Atheiſmes of *Theodorus*, no man died more like a coward and a fool; *as if the gods were to come and goe as* Bias *pleaſed to think and talk*: ſo one ſaid of his folly. If E God be to be feared when we die, he is alſo to be feared in all our life, for he can for ever make us die; he that will doe it once, and that when he pleaſe, can alwayes. And therefore all thoſe perſwaſions againſt God, and againſt Religion, are onely the production of vicious paſſions, of drink or fancy, of confidence and ignorance, of boldneſſe or vile appetites, of vanity or fierceneſſe, of 3.

His qui ſacris viſus abeunt ad inferos Homines beati ſunt, ſolis quia vivere Contingit illic iſtis, turba cætera Omnium malorum generi incidit.

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pride or flatteries; and Atheiſme is a proportion ſo unnaturall and monſtrous, that it can never dwell in a mans heart *as faith does*, in health and ſickneſſe, in peace and warre, in company and alone, at the beginning and at the end of a deſigne; but comes from weake principles, and leaves ſhallow and ſuperficiall impreſſions; but when men endevour to ſtrengthen and confirme it, they onely ſtrive to make themſelves worſe then they can. Naturally a man cannot be an Atheiſt: for he that is ſo, muſt have ſomething within him that is worſe either then man or devill. A

4. Some meaſure their faith by ſhews and apparencies, by ceremonies and names, by profeſſions and little inſtitutions. *Diogenes* was angry at the ſilly Prieſt that thought he ſhould be immortall becauſe he was a Prieſt, and would not promiſe ſo concerning *Ageſilaus*, and *Epaminondas*, two noble *Greeks* that had preſerved their country, and lived vertuouſly. The faith of a Chriſtian hath no ſignification at all but obedience and charity; if men be juſt, and charitable, and good, and live according to their faith, then onely they are Chriſtians; whatſoever elſe is pretended is but a ſhadow and the image of a grace; for ſince in all the ſects and inſtitutions of the world, the profeſſors did in ſome reaſonable ſort conform to the rules of the profeſſion (as appears in all the Schooles of Philoſophers, and Religions of the world, and the practiſes of the *Jews*, and the uſages and the countrey cuſtomes of the *Turks*) it is a ſtrange diſhonour to Chriſtianity, that in it alone men ſhould pretend to the faith of it, and doe nothing of what it perſwades, and commands upon the account of thoſe promiſes, which it makes us to beleeve. * He that means to pleaſe God by his faith, muſt have his faith begotten in him by the Spirit of God, and proper arguments of Religion; he muſt profeſſe it without feare, he muſt dare to die for it, and reſolve to live according to its inſtitution; he muſt grow more confident, and more holy, have fewer doubtings and more vertues, he muſt be reſolute and conſtant, far from indifferency, and above ſecular regards; he muſt by it regulate his life, and value it above his life; he muſt *contend earneſtly for the faith*, by the moſt prevailing arguments, by the arguments of holy living, and ready dying, by zeale and patience, by conformity and humility, by reducing words to actions, fair diſcourſes to perfect perſwaſions, by loving the article, and *encreaſing in the knowledge and love of God and his Son Jeſus Chriſt*; and then his faith is not *negligent*, *deceitfull*, *artificiall* and *improper*, but *true*, and *holy*, and *reaſonable*, and *uſefull*, *Zealous* and *ſufficient*, and therefore can never be reproved. B C D E

See Sermons of the *Return of Prayer*, Part 2.

2. Our prayers and devotions muſt be fervent and zealous, not cold, patient, eaſie, and ſoon rejected; but ſupported by a patient ſpirit, ſet forwards by importunity, continued by perſeverance, waited on by attention, and a preſent mind, carryed along with holy

but

A but ſtrong deſires, and ballaſted with reſignation, and conformity to the divine will; and then it is, as God likes it, and does the work to Gods glory and our intereſt effectively. He that asks with a doubting mind, and a lazy deſire, begs for nothing but to be denyed; we muſt in our prayers be earneſt, and fervent, or elſe we ſhall have but a cold anſwer; for God gives his grace according as we can receive it; and whatſoever evill returnes we meet in our prayers, when we ask for good things, is wholly by reaſon of our wandring ſpirits, and cold deſires; we have reaſon to complain that our minds wander in our prayers, and our diverſions are more prevailing then all our arts of application, and detention; and we B wander ſometimes even when we pray againſt wandring: and it is in ſome degrees naturall, and unevitable: but although the evill is not wholly to be cured, yet the ſymptomes are to be eaſed; and if our deſires were ſtrong, and fervent, our minds would in the ſame proportion be preſent; we ſee it by a certain and regular experience; what we love paſſionately, we perpetually think on, and it returnes upon us whether we will or no; and in a great fear the apprehenſion cannot be ſhaken off; and therefore if our deſires of holy things were ſtrong and earneſt, we ſhould moſt certainly attend C our prayers: it is a more violent affection to other things that carries us off from this; and therefore if we lov'd paſſionately what we aske for daily, we ſhould aske with hearty deſires, and an earneſt appetite, and a preſent ſpirit; and however it be very eaſie to have our thoughts wander, yet it is our indifferency and lukewarmneſſe that makes it ſo naturall: and you may obſerve it, that ſo long as the light ſhines bright, and the fires of devotion, and deſires flame out, ſo long the mind of a man ſtands cloſe to the altar, and waits upon the ſacrifice; but as the fires die and deſires decay, ſo the mind ſteals away and walks abroad to ſee the little images of beauty D and pleaſure, which it beholds in the falling ſtars and little glowwormes of the world. The river that runs ſlow and creeps by the banks, and begs leave of every turfe to let it paſſe, is drawn into little hollowneſſes, and ſpends it ſelfe in ſmaller portions, and dies with diverſion; but when it runs with vigorouſneſſe and a ful ſtream, and breaks down every obſtacle, making it even as its own brow, it ſtays not to be tempted by little avocations, and to creep into holes, but runs into the ſea through full and uſefull channels: So is a mans prayer, if it moves upon the feet of an abated appetite, it wanders into the ſociety of every trifling accident, and ſtays at the E corners of the fancy, and talks with every object it meets, and cannot arrive at heaven; but when it is carryed upon the wings of paſſion and ſtrong deſires, a ſwift motion and a hungry appetite, it paſſes on through all the intermediall regions of clouds, and ſtays not till it dwells at the foot of the Throne, where mercy ſits, and thence ſends holy ſhowers of refreſhment. I deny not but ſome

little

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little drops will turn aſide, and fall from the full channell by the weakneſſe of the banks, and hollowneſſe of the paſſage; but the main courſe is ſtill continued: and although the moſt earneſt and devout perſons feel and complain of ſome looſeneſſe of ſpirit, and unfixed attentions, yet their love and their deſire ſecure the maine portions, and make the prayer to be ſtrong, fervent, and effectuall. Any thing can be done by him that earneſtly deſires what he ought; ſecure but your affections and paſſions, and then no temptation will be too ſtrong; *A wiſe man, and a full reſolution, and an earneſt ſpirit can doe any thing of duty*; but every temptation prevailes when we are willing to die; and we uſually lend nothing to devotion but the offices that flatter our paſſions; we can deſire and pray for any thing that may ſerve our luſt, or promote thoſe ends which we covet, but ought to tear and fly from: but the ſame earneſtneſſe, if it were tranſplanted into Religion and our prayers, would ſerve all the needs of the ſpirit, but for want of it we do *the Lords work deceitfully*.

3. Our Charity alſo muſt be fervent: *Malus eſt miles qui ducem ſuum gemens ſequitur*, He that follows his Generall with a heavy march and a heavy heart is but an ill ſouldier; but our duty to God ſhould be hugely pleaſing, and we ſhould rejoyce in it: it muſt paſſe on to action, and doe the action vigorouſly; it is called in Scripture κόπος ἀγάπης, *the labour* and travail *of love*; *A friend at a ſneeſe and an almes-basket full of prayers*, a love that is lazy, and a ſervice that is uſeleſſe, and a pity without ſupport, are the images and colours of that grace, whoſe very conſtitution and deſigne is, *beneficence* and well-doing. He that loves paſſionately will not onely doe all that his friend needs, but all that himſelf can; for although *the law of charity* is fulfilled by acts of profit, and bounty, and obedience, and labour; yet *it hath no other meaſures* but the proportions and abundance of a good mind; and according to this, God requires that we be περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου, *abounding*, and that *alwayes, in the work of the Lord*; if we love paſſionately, we ſhall doe all this, for love endures labour, and calls it pleaſure, it ſpends all and counts it a gain, it ſuffers inconveniencies, and is quickly reconciled to them; if diſhonours and affronts be to be endured, love ſmiles and calls them favours, and wears them willingly.

——— ——— *alii jacuere ligati*
Turpiter, atque aliquis de Diis non triſtibus optat
Sic fieri turpis, ———

It is the Lord, ſaid *David*, and *I will be yet more vile, and it ſhall be honour unto me*; thus did the Diſciples of our Lord goe *from tribunals rejoycing that they were accounted worthy to ſuffer ſtripes for that beloved name*; and we are commanded *to rejoyce in perſecutions*,

A *perſecutions, to reſiſt unto bloud, to ſtrive to enter in at the ſtrait gate, not to be weary of well doing*; doe it hugely, and doe it always. *Non enim votis neque ſuppliciis muliebribus auxilia Deorum parantur; ſed vigilando, agendo, benè conſulendo omnia proſperè cedunt.* No man can obtain the favour of God by words and imperfect reſolutions, by lazie actions, and a remiſſe piety, but by ſevere counſells, and ſober actions, by watchfulneſſe and prudence, by doing excellent things with holy intentions, and vigorous proſecutions. *Ubi ſecordiæ & ignaviæ te tradideris nequidquam Deos implorabis*: If your vertues be lazy, your vices will be bold and
B active: and therefore *Democritus* ſaid well, that the *painfull* and the *ſoft-handed* people in Religion differ juſt as *good* men and *bad*; *nimirùm ſpe bonâ*, the labouring charity hath a good hope, but a coole Religion hath none at all, and the diſtinction will have a ſad effect to eternall ages.

Theſe are the great Scenes of duty in which we are to be fervent and zealous; but becauſe earneſtneſſe and zeal are circumſtances of a great latitude; and the zeale of the preſent age is ſtarke cold, if compar'd to the fervors of the Apoſtles, and other holy primitives; and in every age a good mans care may turne
C into ſcruple, if he ſees that he is not the beſt man, becauſe he may reckon his owne eſtate to ſtand in the confines of darkneſſe, becauſe his ſpark is not ſo great as his neighbors fires, therefore it is fit that we conſider concerning the degrees of the intention and forward heats; for when we have found out the loweſt degrees of zeale, and a holy fervour, we know that *duty* dwels there, and whatſoever is above it is a degree of excellence; but all that is leſſe then it, is *lukewarmneſſe*, and the ſtate of an ungracious and an unaccepted perſon.

D 1. No man is fervent and zealous as he ought, but he that preferres Religion before buſineſſe, charity before his own eaſe, the reliefe of his brother before money, heaven before ſecular regards, and God before his friend or intereſt. Which rule is not to be underſtood *abſolutely*, and *in particular inſtances*, but always *generally*; and when it deſcends to particulars, it muſt be in proportion to circumſtances, and by their proper meaſures: for,

1. *In the whole courſe of life it is neceſſary that we prefer Religion before any ſtate that is either contrary to it, or a leſſening of its duties.* 1.
E He that hath a ſtate of life in which he cannot at all in fair proportions tend to Religion, muſt quit great proportions of *that*, that he may enjoy more of *this*, this is that which our bleſſed Saviour calls *pulling out the right eye if it offend thee.*

2. *In particular actions, when the neceſſity is equall, he that does not preferre Religion is not at all Zealous*; for although all naturall neceſſities are to be ſerved before the circumſtances and order of Religion, yet our belly and our back, our liberty and 2.
our

SER. XIII. our life, our health, and a friend are to be neglected rather then a Duty when it ſtands in its proper place, and is requir'd. A

3. 3. Although *the things of God are by a neceſſary Zeale to be preferred before the things of the world*; yet we muſt take heed that we doe not reckon Religion, and orders of worſhipping, onely to be *the things of God*, and all other duties to be *the things of the world*; for it was a Phariſaicall device to cry *Corban*, and to refuſe to relieve their aged Parents; it is good to give to a Church, but it is better to give to the Poor; and though they muſt be both provided for, yet in caſes of diſpute Mercy carries the cauſe againſt Religion and the Temple. And although *Mary* was commended for chooſing the better part, yet *Mary* had done worſe if ſhe had been at the foot of her Maſter when ſhe ſhould have relieved a periſhing brother. *Martha* was troubled with much ſerving; that was *more then need*, and therefore ſhe was to blame; and ſometimes *hearing* in ſome circumſtances may be *more then needs*; and ſome women are *troubled with over-much hearing*, and then they had better have been ſerving the neceſſities of their houſe. B

4. 4. This rule is *not to be extended to the relatives of Religion*; for although the things of the Spirit are better then the things of the World, yet a ſpirituall man is not in humane regards to be preferred before Princes and noble perſonages. Becauſe a man is called ſpirituall in ſeverall regards, and for various meaſures and manners of partaking of the Spirit of grace, or co-operating toward the works of the Spirit. * A King and a Biſhop both, have callings in order to godlineſſe, and honeſty, and ſpirituall effects, towards the advancement of Chriſts Kingdome, whoſe repreſentatives ſeverally they are. * But whether of theſe two works more *immediately*, or more *effectively*, cannot at all times be known; and therefore from hence no argument can be drawn concerning doing them civill regards; * and poſſibly, *the partaking the Spirit* is a neerer relation to him, then doing his miniſteries, and ſerving his ends upon others; * and if relations to God and Gods Spirit could bring an obligation of giving proportionable civill honour, every holy man might put in ſome pretence for dignities above ſome Kings and ſome Biſhops. * But as the things of the Spirit are in order to the affairs of another world, ſo they naturally can inferre onely ſuch a relative dignity, as can be expreſſed in ſpirituall manners. But becauſe ſuch relations are ſubjected in men of this life, and we now converſe eſpecially in materiall and ſecular ſignifications, therefore we are to expreſſe our regards to men of ſuch relations by proportionable expreſſions: but becauſe *civill excellencies* are the proper ground of receiving and exacting *civill honors*, and ſpirituall excellencies doe onely claim them accidentally C D E

A tally, and indirectly, therefore in titles of honour and humane regards the *civill præeminence* is the appendix of the greateſt *civill power* and *imployment*, and is to deſcend in proper meaſures; and for a ſpirituall relation to challenge a temporall dignity, is as if the beſt Muſick ſhould challenge the beſt cloathes, or a Lute-ſtring ſhould contend with a Roſe for the honour of the greateſt ſweetneſſe. * Adde to this, that although temporall things are in order to ſpirituall, and therefore are leſſe perfect, yet this is not ſo naturally; for temporall things are properly in order to the felicity of man in his proper and preſent conſtitution; and it is
B by a ſupernaturall grace that now they are thruſt forward to a higher end of grace and glory; and therefore temporall *things*, and *perſons*, and *callings* have properly the chiefeſt temporall regard; and Chriſt took nothing of this away from them, but put them higher, by ſanctifying and ennobling them. * But then the higher calling can no more ſuppoſe the higher man, then the richeſt trade can ſuppoſe the richeſt man. From callings to men, the argument is fallacious; and a Smith is a more uſefull man then he that teaches Logick; but not always to be more eſteemed, and called to ſtand at the chairs of Princes and Nobles.
C * Holy perſons and holy things and all great relations are to be valued by generall proportions to their correlatives, but if wee deſcend to make minute and exact proportions, and proportion an inch of temporall to a minute of ſpirituall, we muſt needs be hugely deceived, unleſſe we could meaſure the motion of an Angell by a ſtring, or the progreſſions of the Spirit by weight and meaſure of the ſtaple. * And yet if theſe meaſures were taken, it would be unreaſonable that the lower of the higher kind ſhould be preferr'd before the moſt perfect and excellent in a lower order of things. A man generally is to be eſteemed above a wo-
D man, but not the meaneſt of her ſubjects before the moſt excellent Queen; not alwayes this man before this woman. Now Kings and Princes are the beſt in all temporall dignities, and therefore if they had in them no ſpirituall relations and conſequent excellencies (as they have very many) yet are not to be undervalu'd to ſpirituall relations, which in this world are very imperfect, weak, partiall; and muſt ſtay till the next world before they are in a ſtate of excellency, propriety and perfection; and then alſo all ſhall have them, according to the worth of their perſons, not of their calling.
E * But laſtly, what men may not challenge is not their juſt and proper due; but ſpirituall perſons and the neereſt relatives to God ſtand by him but ſo long as they dwell low and ſafe in humility, and riſe high in nothing but in labours, and zeal of ſoules, and devotion. * In proportion to this rule, a Church may be pull'd down to ſave a Town, and the Veſſels of the Church may be ſold

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ſold to redeem Captives when there is a great calamity imminent, and prepared for reliefe and no other way to ſuccour it. A

But in the whole, the duty of zeale requires that we neglect an ordinary viſit rather then an ordinary prayer, and a great profit rather then omit a required duty. No excuſe can legitimate a ſin; and he that goes about to diſtinguiſh between his duty and his profit, and if he cannot reconcile them, will yet tie them together like a Hyæna and a Dog, this man pretends to Religion, but ſecures the world, and is indifferent and lukewarme towards that, ſo he may be warme and ſafe in the poſſeſſion of this. B

2. To that fervour and zeal that is neceſſary and a duty, *it is required that we be conſtant and perſevering. Eſto fidelis ad mortem*, ſaid the Spirit of God to the Angel of the Church of *Smyrna*, *Be faithfull unto death, and I will give thee a crown of life*: For he that is warm to day, and cold to morrow, zealous in his reſolution and weary in his practiſes, fierce in the beginning, and ſlack and eaſie in his progreſſe, hath not yet well choſen what ſide he will be of; he ſees not reaſon enough for Religion, and he hath not confidence enough for its contrary; and therefore he is *duplicis animi*, as St. *James* calls him, *of a doubtfull mind*. For Religion is C worth as much to day as it was yeſterday, and that cannot change though we doe; and if we doe, we have left God, and whither he can goe that goes from God, his owne ſorrowes will ſoon enough inſtruct him. This fire muſt never goe out, but it muſt be like the fire of heaven, it muſt ſhine like the ſtarres, though ſometimes cover'd with a cloud, or obſcur'd by a greater light; yet they dwell for ever in their orbs, and walk in their circles, and obſerve their circumſtances, but goe not out by day nor night, and ſet not when Kings die, nor are extinguiſh'd when Nations change their Government: So muſt the zeal of a D Chriſtian be, a conſtant incentive of his duty, and though ſometimes his hand is drawne back by violence or need, and his prayers ſhortned by the importunity of buſineſſe, and ſome parts omitted by neceſſities, and juſt complyances, yet ſtill the fire is kept alive, it burns within when the light breaks not forth, and is eternall as the orb of fire, or the embers of the Altar of Incenſe.

3. No man is zealous as he ought, but *he that delights in the ſervice of God*: without this no man can perſevere, but muſt faint under the continuall preſſure of an uneaſie load. If a man goes E to his prayers as children goe to ſchoole, or give alms as thoſe that pay contribution, and meditate with the ſame willingneſſe with which young men die, this man does *perſonam ſuſtinere*, he acts a part which he cannot long perſonate, but will find ſo many excuſes and ſilly devices to omit his duty, ſuch tricks to run from

A from that which will make him happy, he will ſo watch the eyes of men, and be ſo ſure to doe nothing in private; he will ſo often diſtinguiſh and mince the duty into minutes and little particles, he will ſo tie himſelf to the letter of the Law, and be ſo careleſſe of the intention and ſpirituall deſigne, he will be punctuall in the ceremony, and trifling in the ſecret, and he will be ſo well pleaſed when he is hindred by an accident not of his own procuring, and will have ſo many devices to defeat his duty, and to coſuen himſelfe, that he will certainly manifeſt that he is afraid of Religion, and ſecretly hates it; he counts it a burthen, B and an objection, and then the man is ſure to leave it, when his circumſtances are ſo fitted. But if we delight in it, we enter into a portion of the reward as ſoon as we begin the worke, and the very grace ſhall be ſtronger then the temptation in its very pretence of pleaſure; and therefore it muſt needs be pleaſing to God, becauſe it confeſſes God to be the beſt Maſter, Religion the beſt work, and it ſerves God with choice, and will, and reconciles our nature to it, and entertaines our appetite, and then there is no *anſa* or handle left whereby we can eaſily be drawne from duty, when all parties are pleaſed with the im- C ployment. But this delight is not to be underſtood as if it were alwayes required that we ſhould feele an actuall cheerfulneſſe, and ſenſible joy; ſuch as was that of *Jonathan* when he had newly taſted honey, and the light came into his eyes, and he was refreſhed and pleaſant. This happens ſometimes when God pleaſe to intice, or reward a mans ſpirit, with little Antepaſts of heaven; but ſuch a delight onely is neceſſary, and a duty, that we alwayes chooſe our duty regularly, and undervalue the pleaſures of temptation, and proceed in the work of grace with a firme choice and unabated election; our joy muſt D be a joy of hope, a joy at leaſt of confident ſufferers, the joys of faith and expectation; *rejoycing in hope*, ſo the Apoſtle calls it; that is, a going forward upon ſuch a perſwaſion as ſees the joyes of God laid up for the Children of men: and ſo the ſun may ſhine under a cloud; and a man may *rejoyce in perſecution*, and *delight in loſſes*; that is, though his outward man groanes, and faints, and dies, yet his ſpirit, ὁ ἔσω ἄνθρωπος, *the inner man* is confident and induſtrious, and hath a hope by which it lives and works unto the end: It was the caſe of our bleſſed Saviour in his agony; his *ſoule was exceeding ſorrowfull* E *unto death*, and the load of his Fathers anger cruſhed his ſhoulder, and bowed his knees to the ground; and yet he choſe it, and ſtill went forward, and reſolved to die, and did ſo; and what wee chooſe wee delight in; and wee thinke it to be *eligible*, and therefore *amiable*, and fit by its proper excellencies and appendages to be delighted in; it is not pleaſant to the fleſh

Ser. XIII. at all times, for its dignity is ſpirituall and heavenly; but therefore it is proportioned to the ſpirit, which is as heavenly as the reward, and therefore can feel the joys of it, when the body hangs the head, and is uneaſie and troubled. A

Theſe are the neceſſary parts of zeale; of which if any man failes, he is in a ſtate of lukewarmneſſe, and that is a ſpirituall death. As a baniſhed man or a condemned perſon is *dead civilly*; he is *diminutus capite*, he is not reckoned in the *cenſus*, nor partakes of the priviledges, nor goes for a perſon, but is reckoned among things in the poſſeſſion of others: ſo is a lukewarm perſon; he is *corde diminutus*, he is ſpiritually dead, his heart is eſtranged from God, his affections are leſſened, his hope diminiſhed, and his title cancell'd, and he remains ſo, unleſſe, 1. he prefers Religion before the world, and 2. ſpiritually rejoyces in doing his duty, and 3. doe it conſtantly, and with perſeverance. Theſe are the heats and warmth of life; whatſoever is leſſe then this, is a diſeaſe, and leads to the coldneſſe and diſhonors of the grave. B

Serm.

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Part III.

B

3. SO long as our zeal and forwardneſſe in Religion hath only theſe conſtituent parts, it hath no more then can keep the duty alive: but beyond this, there are many degrees of earneſtneſſe and vehemence which are progreſſions towards the ſtate of perfection, which every man ought to deſign and deſire to be added to his portion: of this ſort I reckon *frequency in prayer*, and *almes above our eſtate*. Concerning which two inſtances I have theſe two cautions to inſert. 1. Concerning *frequency in prayer*, it
C is an act of zeal ſo ready and prepared for the ſpirit of a man, ſo eaſie and uſefull, ſo without objection, and ſo fitted for every mans affairs, his neceſſities and poſſibilities, that he that prayes but ſeldome, cannot in any ſenſe pretend to be *a religious perſon*. For in Scripture there is no other rule for the frequency of prayer given us, but by ſuch words which ſignifie we ſhould do it *alwaies*, *Pray continually*: and, *Men ought alwayes to pray and not to faint*. And then, men have ſo many neceſſities, that if we ſhould eſteem our needs to be the circumſtances and poſitive determination of
D our times of prayer, we ſhould be very far from admitting limitation of the former words, but they muſt mean that we ought to pray frequently every day. For in danger and trouble, naturall Religion teaches us to pray: In a feſtivall fortune our prudence, and our needs inforce us equally. For though we feel not a preſent ſmart, yet we are certain then is our biggeſt danger: and if we obſerve how the world treats her darlings, men of riches and honour, of proſperity and great ſucceſſe, we cannot but confeſſe them to be the moſt miſerable of all men, as being in the greateſt danger of loſing their biggeſt intereſt. For they are bigger then the iron hand of Law, and *they cannot be reſtrain'd with fear*: the hand
E graſps a power of doing all that which their evill heart can deſire, and *they cannot be reſtrained with diſability to ſin*; they are flatter'd by all mean, and baſe, and indiligent perſons, which are the greateſt part of mankinde; but few men dare reprove a potent ſinner; *he ſhall every day be flattered and ſeldome counſelled*: and his great reflexions and opinions of his condition makes him impatient

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of reproof, and ſo *he cannot be reſtrain'd with modeſty*: and therefore as the needs of the poor man, his rent day, and the cryes of his children, and the oppreſſion he groans under, and his ἀνησυχοῦντος μέριμνα, his uneaſie, ill ſleeping care will make him run to his prayers, that in heaven a new decree may be paſſed every day for the proviſions of his daily bread: ſo the greater needs of the rich, their temptations, and their dangers, the flattery and the vanity, the power and the pride, their buſineſſe and evill eſtate of the whole world upon them, cals upon them to be zealous in this inſtance that they *pray often*, that they *pray without ceaſing*; For there is great reaſon they ſhould do ſo, and great ſecurity and advantage, if they do; For, *he that prayes well and prayes often, muſt needs be a good and a bleſſed man*; and truly he that does not, deſerves no pity for his miſery. For when all the troubles and dangers of his condition may turn into his good, if he will but deſire they ſhould; when upon ſuch eaſie terms he may be happy, for there is no more trouble in it then this, *Aske and ye ſhall receive*; that's all that is required; no more turnings and variety in their road; when (I ſay) at ſo cheap a rate, a poor man may be provided for, and a rich man may eſcape damnation, they that refuſe to apply themſelves to this remedy, *quickly, earneſtly, Zealouſly, and conſtantly*, deſerves the ſmart of his poverty and the care of it, and the ſcorne *if he be poor*, and *if he be rich* it is fit he ſhould (becauſe he deſires it) dye by the evils of his proper danger. * It was obſerved by *Caſſian*; *orationibus maximè inſidiantur Dæmones*, the Devill is more buſie to diſturb our prayers, then to hinder any thing elſe. For elſe it cannot be imagined why we ſhould be brought to pray ſo ſeldome, and to be ſo liſtleſſe to them, and ſo trifling to them. No, *The Devill knowes upon what hard terms he ſtands with the praying man*; he alſo knows that it is a mighty emanation of Gods infinite goodneſſe and a ſtrange deſire of ſaving mankinde, that he hath to ſo eaſie a duty promiſed ſuch mighty bleſſings. For God knowing that upon hard terms we would not accept of heaven it ſelf, and yet hell was ſo intolerable a ſtate, that God who loved us would affixe heaven to a ſtate of prayer and devotion; this, becauſe the Devill knowes to be one of the greateſt arts of the Divine mercy, he labours infinitely to ſupplant; and if he can but make men unwilling to pray, or *to pray coldly*, or *to pray ſeldome*, he ſecures his intereſt, and deſtroys the mans; and it is infinitely ſtrange, that he can and doth prevail ſo much in this ſo unreaſonable temptation. *Oppoſuiſti nubem ne tranſiret oratio*, the mourning Prophet complained there was a cloud paſſed between heaven and the prayer of *Judah*; a little thing God knowes; it was a wall which might have been blown down with a few hearty ſighs, and a few penitentiall tears; or if the prayers had aſcended in a full and numerous body, themſelves would have broken through that little partition; but ſo the Devill pre-

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A B C D E

A prevails often; *opponit nubem*: he claps a cloud between; ſome little objection; *a ſtranger is come*; *or my head akes*; *or the Church is too cold*; *or I have letters to write*; *or I am not diſpoſed*; *or it is not yet time, or the time is paſt*: theſe, and ſuch as theſe are the *clouds*, the Devill claps between heaven and us; but theſe are ſuch impotent objections, that they were as ſoon confuted as pretended, by all men that are not fools, or profeſſed enemies of Religion, but that they are clouds: which ſometimes look like Lions and Bears, Caſtles, and wals of fire, armies and horſes; and indeed are any thing that a man will fancy; and the ſmalleſt article of objection
B managed and conducted by the Devils arts, and meeting with a wretchleſſe, careleſſe, indevout ſpirit, is a Lion in the way, and a deep river; it is impaſſable, and it is impregnable. νέφη δ' ὅτι, τὰ αὖ Cé-λοη δ' νεφέλαι, λύκοι ἐαὶ Σμωνα εἰσειδῶσι, ἐλαφοὶ τῷ Κλεωνύμῳ; as the Sophiſter ſaid in the Greek Comedy, *Clouds become any thing as they are repreſented*; *Wolves to* Simon, *Harts to* Cleonymus; For the Devill fits us with clouds according as we can be abuſed; and if we love affairs of the world, he can contrive its circumſtances ſo, that they ſhall croſſe our prayers; and ſo it is in every inſtance: and the beſt way to cure this evill is *prayer*; *pray often*, and *pray Zealouſly*, and
C the ſun of righteouſneſſe will ſcatter theſe clouds, and warm our hearts with his holy fires: But it is in this, as in all acquired habits; the habit makes the actions eaſie and pleaſant; but this habit cannot be gotten without frequent actions: *habits* are the daughters of *action*, but then they nurſe their mother, and produce daughters after her image, but far more beautifull and proſperous. For in frequent prayer there is ſo much reſt and pleaſure, that as ſoon as ever it is perceived, the contrary temptation appears unreaſonable; none are ſo unwilling to pray as they that pray ſeldome; for
D they that do pray often, and with zeal, and paſſion and deſire, feel no trouble ſo great as when they are forced to omit their holy offices and hours of prayer. It concerns the Devils intereſt to keep us from all the experience of the rewards of a frequent and holy prayer; and ſo long as you will not try and *taſte how good and gracious the Lord is* to the praying man, ſo long you cannot ſee the evill of your coldneſſe and lukewarm ſtate; but if you would but try, though it be but for curioſity ſake, and informe your ſelves in the vanity of things, and the truth of pretences, and the certainty of Theologicall propoſitions, you ſhould finde your ſelves taken in a golden ſnare, which will tye you to nothing but *felicity*,
E and *ſafety*, and *holineſſe*, and *pleaſures*. But then the caution which I intended to inſert is this; that *frequency in prayers*, and that part of zeal which relates to it, is to be upon no account but of an *holy ſpirit*, *a wiſe heart*, and *reaſonable perſwaſion*; for if it begins upon paſſion or fear, in imitation of others, or deſires of reputation, honour or phantaſtick principles, it will be unbleſſed and weary,

Ariſto. Νεφε-λαι.

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unproſperous and without return or ſatisfaction: therefore if it happen to begin upon a weak principle, be very curious to change the motive, and with all ſpeed let it be turned into religion and the love of holy things, then let it be as frequent as it can prudently, it cannot be amiſſe. A

2. When you are entred into a ſtate of zealous prayer, and a regular devotion, what ever interruption you can meet with, obſerve their cauſes and be ſure to make them irregular, ſeldome, and contingent, that your omiſſions may be ſeldome and caſuall, as a bare accident; for which no proviſions can be made; for if ever it come, that you take any thing *habitually* and *conſtantly* from your prayers, or that you diſtract from them *very frequently*, it cannot be but you will become troubleſome to your ſelf; your prayers will be uneaſie, they will ſeem hinderances to your more neceſſary affairs of paſſion and intereſt, and the things of the world: and it will not ſtand ſtill, till it comes to *Apoſtaſie*, and a direct deſpite and contempt of holy things. For it was an old rule, and of a ſad experience, *Tepiditas ſi callum obduxerit fiet apoſtaſia*, if your lukewarmneſſe be habituall and *a ſtate* of life, if it once be hardned by the uſages of many daies, it changes the whole ſtate of the man, it makes him an apoſtate to devotion. Therefore be infinitely carefull in this particular; alwayes remembring the ſaying of St. *Chryſoſtome*, *Docendi, prædicandi officia & alia ceſſant ſuo tempore, precandi autem nunquam*; there are ſeaſons for teaching, and preaching, and other outward offices; but prayer is the duty of all times, and of all perſons, and in all contingences: From other things in many caſes we can be excuſed, but from prayer never. In this therefore καλὸν ζηλοῦν, it is good to be zealous. B C

2. Concerning the ſecond inſtance I named, *viz.* To give almes above our eſtate, it is an excellent act of zeal, and needs no other caution to make it ſecure from illuſion and danger, but that *our egreßions of charity do not prejudice juſtice.* See that your almes do not other men wrong, and let them do what they can to thy ſelf, they will never prejudice thee by their abundance; but then be alſo carefull that the pretences of juſtice do not couſen thy ſelf of thy charity, and the poor of thine almes, and thy ſoul of the reward. He that is in debt is not excuſed from giving almes till his debts are paid; but only from giving away ſuch portions which ſhould and would pay them, and ſuch which he intended ſhould do it: There are *lacernæ divitiarum*, and crums from the table, and the gleanings of the harveſt, and the ſcatterings of the vintage, which in all eſtates are the portions of the poor, which being collected by the hand of providence, and united wiſely may become conſiderable to the poor, and are the neceſſary duties of charity; but beyond this alſo, every conſiderable relief to the poor is not a conſiderable diminution to the eſtate, and yet if it be, it is not alwaies con- D E

A conſiderable in the accounts of Juſtice; for nothing ought to be pretended againſt the zeal of almes, but the certain omiſſions or the very probable retarding the doing that, to which we are otherwiſe obliged. He that is going to pay a debt and in the way meets an indigent perſon that needs it all, may not give it to him unleſſe he knowes by other means to pay the debt; but if he can do both, he hath his liberty to lay out his money for a Crown. But then in the caſe of proviſion for children our reſtraint is not ſo eaſie, or diſcernible; 1. Becauſe we are not bound to provide for them in a certain portion, but may do it by the analogies and meaſures
B of prudence, in which there is a great latitude. 2. Becauſe our zeal of charity is a good portion for them, and layes up a bleſſing for inheritance. 3. Becauſe the faireſt portions of charity are uſually ſhort of ſuch ſums which can be conſiderable in the duty of proviſion for our children. 4. If we for them could be content to take any meaſure leſſe then all, any thing under every thing that we can, we ſhould finde the portions of the poor made ready to our hands ſufficiently to miniſter to zeal, and yet not to intrench upon this caſe of conſcience; But the truth is; we are ſo careleſſe, ſo unskil'd, ſo unſtudied in religion, that we are only glad to make an
C an excuſe, and to defeat our ſouls of the reward of the nobleſt grace: we are contented if we can but make a pretence; for we are highly pleaſed if our conſcience be quiet, and care not ſo much that our duty be performed; much leſſe that our eternall intereſt be advanced in bigger portions. We care not, we ſtrive not, we think not of getting the greater rewards of Heaven; and he whoſe deſires are ſo indifferent for the greater, will not take pains to ſecure the ſmalleſt portion; and it is obſervable, that ἐλάχιστος ἐν τῇ βασιλείᾳ, the leaſt in the Kingdome of heaven, is as much Mat. 5. 16.
D as οὐδείς, as good as none; if a man will be content with his hopes of the loweſt place there, and will not labour for ſomething beyond it, he does not value it at all, and it is ten to one, but will loſe that for which he takes ſo little pains, and is content with ſo eaſie a ſecurity. He that does his almes, and reſolves that in no caſe he will ſuffer inconvenience for his brother whoſe caſe it may be is intolerable, ſhould do well to remember that God in ſome caſes requires a greater charity; and it may be we ſhall be called to dye for the good of our brother: and that although it alwaies ſuppoſes a zeal, and a holy fervour, yet ſometimes it is alſo a duty, and we loſe our lives if we go to ſave them; and ſo we do with our eſtates;
E when we are ſuch good husbands in our Religion, that we will ſerve all our own conveniences before the great needs of a hungry and afflicted brother, God oftentimes takes from us that which with ſo much curioſity we would preſerve, and then we loſe our money, and our reward too.

3. Hither is to be reduced * the accepting and chooſing the coun-

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3. 1. The firſt meaſure, by which our zeal may comply with our duty, and its actions become laudable, is *charity to our neighbour.* For ſince God receives all that glorification of himſelf whereby we can ſerve and miniſter to his glory, reflected upon the foundation of his own *goodneſſe*, and *bounty*, and *mercy*, and all the *Allelujahs* that are or ever ſhall be ſung in heaven are praiſes and thank givings, and that God himſelf does not receive glory from the acts of his Juſtice, but then when his creatures will not rejoyce in his goodneſſe and mercy, it followes that we imitate this originall excellency and purſue Gods own method, that is, glorifie him *in via miſericordiæ*, in the way of *mercy*, and *bounty*, *charity*, and *forgiveneſſe*, *love*, and *fair compliances*; There is no greater charity in the world then to ſave a ſoul, nothing that pleaſes God better, nothing that can be in our hands greater or more noble, nothing that can be a more laſting and delightfull honour, then that a periſhing ſoul, ſnatched from the flames of an intolerable Hell, and born to Heaven upon the wings of piety and mercy, by the Miniſtery of Angels, and the graces of the holy Spirit, ſhall to eternall ages bleſſe God and bleſſe thee, *Him*, for the *Author and finiſher* of ſalvation, and thee for the Miniſter and charitable inſtrument; that bright ſtarre muſt needs look pleaſantly upon thy face for ever, which was by thy hand plac'd there, and had it not been by thy Miniſtery might have been a footy coal, in the regions of ſorrow. Now in order to this, God hath given us all ſome powers, and miniſteries, by which we may by our charity promote this Religion, and the great intereſt of ſouls: *Counſels*, and *prayers*, *preaching*, and *writing*, *paſſionate deſires*, and *fair examples*, *going before others*, in the way of godlineſſe, and bearing the torch before them that they may ſee the way and walk in it. This is a charity that is prepared more or leſſe for every one; and *by the way* we ſhould do well to conſider what we have done towards it. For as it will be a ſtrange arreſt at the day of Judgement to *Dives*, that he fed high C D E

and

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A and ſufferred *Lazarus* to ſtarve, and every garment that lies by thee and periſhes while thy naked brother does ſo too for want of it, ſhall be a bill of Inditement againſt thy unmercifull ſoul; ſo it will be in every inſtance: in what thou couldſt profit thy brother and didſt not, thou art accountable; and then tell over the times, in which thou haſt prayed for the converſion of thy ſinning brother; and compare the times together, and obſerve whether thou haſt not tempted him or betrayed him to a ſin, or encourag'd him in it, or didſt not hinder him when thou migheſt. *more frequently* then thou haſt *humbly*, and *paſſionately*, and *charitably*, and *Zealouſly*
B bowed thy head, and thy heart, and knees to God to redeem that poor ſoul from hell whither thou ſeeſt him deſcending with as much indifferency as a ſtone into the bottome of a well. In this thing καλὸν ζηλοῦσθαι, it is a good thing to be zealous, and put forth all your ſtrength, for you can never go too far. But then be careſull that this zeal of thy neighbours amendment be only expreſſed in waies of charity, not of *cruelty* or *importune juſtice*. *He that ſtrikes the Prince for juſtice*, as *Solomons* expreſſion is, *is a companion of murderers*; and he that out of zeal of Religion ſhall go to convert Nations to his opinion by deſtroying Chriſtians whoſe faith is *intire*
C and *ſumm'd up by the Apoſtles*; this man breaks the ground, with a ſword, and ſowes tares, and waters the ground with bloud, and miniſters to envie and cruelty, to errors and miſtake, and there comes up nothing but poppies to pleaſe the eye and fancy, *diſputes* and *hypocriſie*, new ſummaries of Religion eſtimated by meaſures of anger, and accurſed principles; and ſo much of the religion as is neceſſary to ſalvation is laid aſide, and that brought forth that ſerves an intereſt, not holineſſe; that fils the Schooles of a proud man, but not that which will fill Heaven. Any zeal is pro-
D per for Religion, but the zeal of the ſword, and the zeal of anger; this is πικρὸν ζῆλον, *the bitterneſſe of Zeal*; and it is a certain temptation to every man againſt his duty; for if the ſword turns preacher and dictates propoſitions by empire in ſtead of arguments, and ingraves them in mens hearts with a ponyard, that it ſhall be death to beleeve what I innocently and ignorantly am perſwaded of, it muſt needs be unſafe to *try the ſpirits*, to *try all things*, to make inquiry; and yet without this liberty, no man can juſtifie himſelf before God or man, nor confidently ſay, that his Religion is beſt; ſince he cannot without a finall danger make himſelf able to give a right ſentence, and to follow that which he findes
E to be the beſt; this may ruine ſouls by making Hypocrites, or careleſſe and complyant againſt conſcience or without it; but it does not ſave ſouls, though peradventure it ſhould force them to a good opinion: This is *inordination of Zeal*; for Chriſt by reproving St. *Peter* drawing his ſword, even in the cauſe of Chriſt, for his ſacred and yet injured perſon, λέγει αὐτῷ χρῆσαι μαχαίρᾳ πάλιν ὁ τὸν ἀρχιερέως ἐνέτεινεν, (ſaith

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(ſaith *Theophylact*) teaches us not to uſe the ſword though in the cauſe of God, or for God himſelf; becauſe he will ſecure his own intereſt, only let him be ſerved as himſelf is pleaſed to command: and it is like *Moſes* paſſion, it throwes the tables of the Law out of our hands, and breaks them in pieces out of indignation to ſee them broken. This is the zeal that is now in faſhion, and hath almoſt ſpoyl'd Religion; men like the Zelots of the Jewes cry up their Sect and in it their intereſt, Ζηλῶσι μαθητὰς ἢ μαχαίρας αἴνυσθαι; they affect Diſciples and fight againſt the opponents; and we ſhall finde in Scripture, that when the Apoſtles began to preach the meekneſſe of the Chriſtian inſtitution, ſalvations, and promiſes, charity and humility, there was a zeal ſet up againſt them; the Apoſtles were zealous for the Goſpell, the Jewes were zealous for the Law: and ſee what different effects theſe two zeals did produce; the zeal of the Law came to this, ἐθορύβουν τὴν πόλιν, & ἐδίωξε μέχρι θανάτου & ἀναιρεῖν & ὀχλοποιοῦντες; *they ſtirred up the City, they made tumults, they perſecuted this way unto the death, they got letters from the high Prieſt, they kept* Damaſcus *with a Garriſon*, they ſent parties of ſouldiers to ſilence and to impriſon the Preachers, and thought they did God ſervice, when they put the Apoſtles to death, and they ſwore *neither to eat nor to drink till they had killed* Paul. It was an old trick of the Jewiſh zeal,

Non monſtrare vias eadem niſi ſacra colenti,
Quæſitum ad fontem ſolos deducere verpos.

They would not ſhew the way to a *Samaritan*, nor give a cup of cold water but to a circumciſed brother. *That was their Zeal*; But the zeal of the Apoſtles was this; they preached publickly and privately, they prayed for all men, they wept to God for the hardneſſe of mens hearts, they *became all things to all men that they might gain ſome*, they travel'd through deeps and deſerts, they indured the heat of the *Syrian Starre*, and the violence of *Euroclydon*, winds and tempeſts, ſeas and priſons, mockings and ſcourgings, faſtings and poverty, labour and watching, they endured every man and wronged no man, they would *do any good thing* and *ſuffer any evill* if they had but hopes to prevail upon a ſoul; they perſwaded men meekly, they intreated them humbly, they convinced them powerfully, the watched for their good but medled not with their intereſt, and *this is the Chriſtian Zeal*, the *Zeal of meekneſſe*, the *Zeal of charity*, the *Zeal of patience*, ἐν τούτοις καλὸν ζηλοῦσθαι, in theſe it is good to be zealous, for you can never goe farre enough.

2. The next meaſure of zeal is *prudence*. For, as *charity* is *the matter of Zeal*, ſo is *diſcretion the manner*. It muſt alwaies be for good to our neighbour, and there needs no rules for the conducting of

A of that, provided the end be conſonant to the deſign, that is, that charity be intended, and charity done. But there is *a Zeal* alſo *of Religion* or worſhipping, and this hath more need of meaſures and proper cautions. For Religion can turn into a ſnare, it may be abuſed into *ſuperſtition*, it may become wearineſſe in the ſpirit, and tempt to tediouſneſſe, to hatred, and deſpair: and many perſons through their indiſcreet conduct and furious marches, and great loads taken upon tender ſhoulders and unexperienced, have come to be perfect haters of their joy, and deſpiſers of all their *hopes*, being like dark Lanthorns, in which a candle burnes bright, but
B the body is incompaſſed with a cruſt and a dark cloud of iron; and theſe men keep the fires and light of holy propoſitions within them, but the darkneſſe of hell, the hardneſſe of a vexed heart hath ſhaded all the light, and makes it neither apt to warm nor to enlighten others, but it turnes to fire within, a feaver and a diſtemper dwels there, and Religion is become their torment.

1. Therefore *our Zeal muſt never carry us beyond that which is profitable.* There are many inſtitutions, cuſtomes, and uſages introduced into Religion upon very fair motives, and apted to great neceſſities; but to imitate thoſe things when they are diſrobed of
C their proper ends is an importune zeal, and ſignifies nothing but a forward minde, and an eaſie heart, and an imprudent head; unleſſe theſe actions can be inveſted with other ends and uſefull purpoſes. The primitive Church were ſtrangely inſpired with a zeal of virginity, in order to the neceſſities of preaching and travelling, and eaſing the troubles and temptations of perſecution; but when the neceſſity went on, and drove the holy men into deſerts, that made Colleges of Religious, and their manner of life was ſuch, ſo united, ſo poor, ſo dreſſed, that they muſt live *more non ſæculari*, after the manner of men divorc'd from the uſuall entercourſes of the world,
D ſtill their deſire of ſingle life increaſed; becauſe the old neceſſity laſted, and a new one did ſupervene. Afterwards the caſe was altered, and then the ſingle life was not to be choſen for it ſelf, nor yet in imitation of the firſt precedents; for it could not be taken out from their circumſtances and *be uſed alone.* He therefore that thinks he is a more holy perſon for being a virgin or a widower, or that he is bound to be ſo becauſe they were ſo, or that he cannot be a religious perſon becauſe he is not ſo, hath zeal indeed, but not according to knowledge. But now if the ſingle ſtate can be taken out and put to new appendages, and fitted to the end of another
E grace or eſſentiall duty of Religion, it will well become a Chriſtian zeal to chooſe it ſo long as it can ſerve the end with advantage and ſecurity. Thus alſo a zealous perſon is to chuſe his faſtings; while they are neceſſary to him, and are acts of proper mortification, while he is tempted, or while he is under diſcipline, while he repents, or while he obeys; but ſome perſons faſt in zeal, but for no-

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nothing elſe; faſt when they have no need, when there is need they ſhould not; but call it religion to be miſerable or ſick; here their zeal is folly, for it is neither an act of Religion nor of prudence, to faſt when faſting probably ſerves no end of the ſpirit; and therefore in the faſting dayes of the Church, although it is warrant enough to us to faſt if we had no end to ſerve in it but the meer obedience, yet it is neceſſary that the *ſuperiors* ſhould not think the Law obeyed, unleſſe the end of the firſt inſtitution be obſerved; a faſting day is a day of humiliation, and prayer; and faſting being nothing it ſelf, but wholly the handmaid of a further grace, ought not to be deveſted of its holineſſe and ſanctification, and left like the wals of a ruinous Church, where there is no duty performed to God, but there remains ſomething of that which us'd to miniſter to Religion. The want of this conſideration hath caus'd ſo much ſcandall and diſpute, ſo many ſnares and ſchiſmes concerning Eccleſiaſticall faſts. For when it was undreſſed and ſtripp'd of all the ornaments and uſefull appendages, when from a ſolemn day it grew to be common; from thence to be leſſe devout by being leſſe ſeldome and leſſe uſefull; and then it paſſed from a day of Religion to be a day of order, and from faſting till night, to faſting till evening-ſong, and evening-ſong to be ſung about twelve a clock; and from faſting it was changed to a choice of food, from eating nothing to eating fiſh, and that the letter began to be ſtood upon, and no uſefulneſſe remain'd but what every of his own piety ſhould put into it, but nothing was enjoyn'd by the Law, nothing of that exacted by the ſuperiours, then the Law fell into diſgrace, and the deſign became ſuſpected, and men were firſt inſnared, and then ſcandalized, and then began to complain without remedy, and at laſt took remedy themſelves without authority; the whole affair fell into a diſorder and a miſchief; and zeal was buſie on both ſides, and on both ſides was miſtaken, becauſe they fell not upon the proper remedy, which was to reduce the Law to the uſefulneſſe and advantages of its firſt intention. But this I intended not to have ſpoken.

2. *Our Zeal muſt never carry us beyond that which is ſafe.* Some there are who in their firſt attempts and entries upon Religion while the paſſion that brought them in remains, undertake things as great as their higheſt thoughts; no repentance is ſharp enough, no charities expenſive enough, no faſtings afflictive enough, then *totis Quinquatribus orant*; and finding ſome deliciouſneſſe at the firſt conteſt, and in that activity of their paſſion, they make vowes to binde themſelves for ever to this ſtate of delicacies. The onſet is fair: but the event is this. The age of a paſſion, is not long, and the flatulent ſpirit being breathed out, the man begins to abate of his firſt heats, and is aſhamed: but then he conſiders that all that was not neceſſary, and therefore he will abate ſomething more and *from* ſome-

A *ſomething to ſomething, at laſt it will come to juſt nothing*, and the proper effect of this is, *indignation* and *hatred of holy things*, *an impudent ſpirit*, *careleſſeneſſe* or *deſpair*. Zeal ſometimes carries a man into temptation: and he that never thinks he loves God dutifully or acceptably, becauſe he is not impriſon'd for him, or undone, or deſign'd to Martyrdome, may deſire a triall that will undoe him. It is like fighting of a Duell to ſhew our valour. Stay till the King commands you to fight and die, and then let zeal do its nobleſt offices. This irregularity and miſtake was too frequent in the primitive Church, when men and women would ſtrive for death, and
B be ambitious to feel the hangmans ſword; ſome miſcarryed in the attempt, and became ſad examples of the unequall yoking a frail ſpirit with a zealous driver.

3. Let *Zeal never tranſport us to attempt anything but what is poſſible*. *M. Tereſa* made a vow that ſhe would do alwaies that which was abſolutely the beſt. But neither could *her underſtanding* alwaies tell her which was ſo, nor *her will* alwayes have the ſame fervours: and it muſt often breed ſcruples, and ſometimes tediouſneſſe, and wiſhes that the vow were unmade. He that vowes never to have an ill thought, never to commit an error, hath taken a courſe
C that his little infirmities ſhall become crimes, and certainly be imputed by changing his unavoidable infirmity into vow-breach. Zeal is a violence to a mans ſpirit, and unleſſe the ſpirit be ſecur'd by the proper nature of the duty, and the circumſtances of the action, and the poſſibilities of the man; it is like a great fortune in the meaneſt perſon, it bears him beyond his limit, and breaks him into dangers and paſſions, tranſportations and all the furies of diſorder that can happen to an abuſed perſon.

4. Zeal is not ſafe unleſſe it be *in re probabili* too, it muſt be in a likely matter. For we that finde ſo many excuſes to untie all our
D juſt obligations, and diſtinguiſh our duty into ſo much fineneſſe, that it becomes like leaf-gold apt to be gone at every breath; it can not be prudent that we zealouſly undertake what is not probable to be effected. If we do, the event can be nothing but portions of the former evill, *ſcruple* and *ſnares*, *ſhamefull retreats* and *new fantaſtick principles*; In all our undertakings we muſt conſider what is our ſtate of life, what our naturall inclinations, what is our ſociety, and what are our dependencies; by what neceſſities we are born down, by what hopes we are biaſſed; and by theſe let us meaſure our heats and their proper buſineſſe. A zealous man runs up a ſandy hill; the violence of
E motion is his greateſt hinderance, and a paſſion in Religion deſtroys as much of our evenneſſe of ſpirit, as it ſets forward any outward work; and therefore although it be a good circumſtance and degree of a ſpirituall duty, ſo long as it is within, and relative to God and our ſelves; ſo long it is a holy flame; but if it be in an outward duty, or relative to our neighbours, or in an inſtance not neceſſary,

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it ſometimes ſpoils the action, and alwaies endangers it. But I muſt remember we live in an age in which men have more need of new fires to be kindled within them and round about them, then of any thing to allay their forwardneſſe: there is little or no zeal now but the zeal of envie, and killing as many as they can, and damning more then they can; πύρωσις & καπνὸς πυρώσεως, *ſmoke and lurking fires* do corrode and ſecretly conſume: therefore this diſcourſe is leſſe neceſſary. A Phyſitian would have but ſmall imployment near the *Riphæan Mountains*, if he could cure nothing but Calentures; Catarrhes, and dead palſies, Colds and Conſumptions are their evils, and ſo is lukewarmneſſe and deadneſſe of ſpirit, the proper maladies of our age: for though ſome are hot when they are miſtaken, yet men are cold in a righteous cauſe; and the nature of this evill is to be inſenſible, and the men are farther from a cure becauſe they neither feel their evill, nor perceive their danger. But of this I have already given account: and to it, I ſhall only adde what an old ſpirituall perſon to'd a novice in religion, asking him the cauſe why he ſo frequently ſuffered tediouſneſſe in his religious offices; *Nondum vidiſti requiem quam ſperamus, nec tormenta quæ timemus*; young man, thou haſt not ſeen the glories which are laid up for the zealous and devout, nor yet beheld the flames which are prepared for the lukewarm, and the haters of ſtrict devotion. But the Jewes tell that *Adam* having ſeen the beauties, and taſted the delicacies of Paradiſe, repented and mourned upon the *Indian Mountains* for three hundred years together: and we who have a great ſhare in the cauſe of his ſorrowes, can by nothing be invited to a perſevering, a great, a paſſionate religion, more then by remembring what he loſt, and what is laid up for them whoſe hearts are burning lamps, and are all on fire with Divine love, whoſe flames are fann'd with the wings of the holy Dove, and whoſe ſpirits ſhine and burn with that fire which the holy Jeſus came to enkindle upon the earth.

A B C

Sermon, XV.

The Houſe of Feaſting:
OR THE
EPICVRES MEASVRES.

Part I.

C

1 Cor. 15. 32. laſt part.

Let us eat and drink, for to morrow we dye.

THis is the Epicures Proverb, begun upon a weak miſtake; ſtarted by chance, from the diſcourſes of drink, and thought witty by the undiſcerning company, and prevail'd infinitely, becauſe it ſtruck their fancy luckily, and maintained the merry meeting; but as it happens commonly to ſuch diſcourſes, ſo this alſo, when it comes to be examined by the conſultations of the morning, and the ſober hours of the day, it ſeems the moſt witleſſe, and the moſt unreaſonable in the world. When *Seneca* deſcribes the ſpare diet of *Epicurus* and *Metrodorus*, he uſes this expreſſion; *Liberaliora ſunt alimenta carceris: ſepoſitos ad capitale ſupplicium, non tam anguſtè, qui occiſurus eſt, paſcit.* The priſon keeps a better table, and he that is to kill the criminall to morrow morning, gives him a better ſupper over night. By this he intended to repreſent his meal to be very ſhort: for as dying perſons have but little ſtomach to feaſt high; ſo they that mean to cut the throat will think it a vain expence to pleaſe it with delicacies, which after the firſt alteration muſt be poured upon the ground, and looked upon as the worſt part of the accurſed thing. And there is alſo the ſame proportion of unreaſonableneſſe, that becauſe men ſhall *die*

D

E

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to morrow, and by the sentence and unalterable decree of God, they are now descending to their graves, that therefore they should first destroy their reason, and then force dull time to run faster, that they may dye sottish as beasts, and speedily as a flie: But they thought there was no life after this; or if there were, it was without pleasure, and every soul thrust into a hole, and a dorter of a spans length allowed for his rest, and for his walk; and in the shades below no numbring of healths by the numerall letters of *Philenium*'s name, no fat Mullets, no Oysters of *Lucrinus*, no *Lesbian* or *Chian* Wines, Τῦτο σαφῶς ἀνθρωπε μαθὼν ἀπόλαυσον σαυτὸν, Therefore now enjoy the delicacies of Nature, and feel the descending wines distilled through the limbecks of thy tongue, and *larynx*, and suck the delicious juice of fishes, the marrow of the laborious Oxe, and the tender lard of *Apulian* Swine, and the condited bellies of the *scarus*; but lose no time; for the Sun drives hard, and the shadow is long, and *the dayes of mourning are at hand*, but the number of the dayes of darkness and the grave cannot be told.

Thus they thought they discoursed wisely, and their wisdome was turned into folly; for all their arts of providence, and witty securities of pleasure were nothing but unmanly prologues to death, *fear* and *folly*, *sensuality* and *beastly pleasures*. But they are to be excused rather then we. They placed themselves in the order of beasts and birds, and esteemed their bodies nothing but receptacles of flesh and wine, larders and pantries; and their soul the fine instrument of pleasure and brisk perception, of relishes and gusts, reflexions and duplications of delight; and therefore they treated themselves accordingly. But then why we should do the same things, who are led by other principles, and a more severe institution, and better notices of immortality, who understand what shall happen to a soul hereafter, and know that this *time* is but a passage to *eternity*, this *body* but a servant to the *soul*, this *soul* a minister to the *Spirit*, and the whole man in order to God and to felicity; this I say is more unreasonable, then to eat *aconite* to preserve our health, and to enter into the floud that we may die a dry death; this is a perfect contradiction to the state of good things, whither we are designed, and to all the principles of a wise Philophy, whereby we are instructed that we may become *wise unto salvation*. That I may therefore do some assistances towards the curing the miseries of mankinde, and reprove the follies and improper motions towards felicity, I shall endevour to represent to you,

1. 1. That plenty and the pleasures of the world are no proper instruments of felicity.

2. 2. That intemperance is a certain enemy to it; making life unpleasant, and death troublesome and intolerable.

3. I

A 3. I shall adde the rules and measures of temperance in eating and drinking, that nature and grace may joyne to the constitution of mans felicity.

1. Plenty and the pleasures of the world are no proper instrument of felicity. It is necessary that a man have some violence done to himself before he can receive them: for natures bounds are, *non esurire, non sitire, non algere,* to be quit from hunger, and thirst, and cold, that is, to have nothing upon us that puts us to pain; against which she hath made provisions by the fleece of the sheep, and the skins of beasts, by the waters of the fountain, and
B the hearbs of the field, and of these no good man is destitute, for that share that he can need to fill those appetites and necessities he cannot otherwise avoid: τῶν ἀρκούντων ὑδεὶς πένης ἐσὶ. For it is unimaginable that Nature should be a mother naturall and indulgent to the beasts of the forrest, and the spawn of fishes, to every plant and *fungus*, to cats and owles, to moles and bats, making her storehouses alwaies to stand open to them, and that for the Lord of all these, even to the noblest of her productions she should have made no provisions, and only produc'd in us appetites sharp as the stomach of Wolves, troublesome as the Tigres hunger, and then run
C away, leaving *art* and *chance*, *violence* and *study*, to feed us and to cloath us. This is so far from truth, that we are certainly more provided for by nature then all the world besides; for every thing can minister to us; and we can passe into none of Natures cabinets, but we can finde our table spread: so that what *David* said to God, *Whither shall I go from thy presence? If I go to heaven, thou art there, if I descend to the deep, thou art there also; if I take the wings of the morning and flie into the uttermost parts of the wilderness, even there thou wilt finde me out, and thy right hand shall uphold me:* we may say it concerning our *table*, and our *wardrobe*;
D If we go into the fields, we finde them till'd by the mercies of heaven, and water'd with showers from God to feed us and to cloath us; if we go down into the deep, there God hath multiplyed our stores, and fill'd a magazine which no hunger can exhaust; the aire drops down delicacies, and the wilderness can sustain us, and all that is in nature, that which feeds Lions, and that which the Oxe eats, that which the fishes live upon, and that which is the provision for the birds, all that can keep us alive; and if we consider, that of the beasts and birds for whom nature hath provided but one dish, it may be flesh or fish, or herbes or flies, and these
E also we secure with guards from them, and drive away birds and beasts from that provision which Nature made for them, yet seldome can we finde that any of these perish with hunger: much rather shall we finde that we are secured by the securities proper for the more noble creatures, by that providence that disposes all things, by that mercy that gives us all things, which to other creatures

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are ministred singly; by that labour that can procure what we need, by that wisdome that can consider concerning future necessities, by that power that can force it from inferiour creatures, and by that temperance which can fit our meat to our necessities. For if we go beyond what is needfull, as we finde sometimes more then was promised, and very often more then we need, so we disorder the certainty of our felicity, by putting that to a hazard which nature hath secur'd. For it is not certain that if we desire to have the wealth of *Susa*, or garments stain'd with the bloud of the *Tyrian* fish, that if we desire to feed like *Philoxenus*, or to have tables loaden like the boards of *Vitellius*, that we shall never want. It is not *Nature* that desires these things, but *lust* and *violence*; and by a disease we enter'd into the passion and the necessity, and in that state of trouble it is likely we may dwell for ever, unlesse we reduce our appetites to natures measure.

Horace.

Si ventri benè, si lateri est, pedibúsq; tuis, nil
Divitiæ poterunt Regales addere majus.

And therefore it is that plenty and pleasures are not the proper instruments of felicity. Because felicity is not a jewell that can be lock'd in one mans cabinet. God intended that all men should be made happy, and he that gave to all men the same naturall desires, and to all men provision of satisfactions by the same meats and drinks, intended that it should not go beyond that measure of good things which corresponds to those desires which all men naturally have.

He that cannot be satisfied with common provisions, hath a bigger need then he that can; it is harder, and more contingent, and more difficult, and more troublesome, for him to be satisfied; ἡδύζω τῷ χυτῷ τὸ σωμάτιον ὕδατι, ὕδατι δὲ ἄρτῳ χρώμενον, ἀσφαλῶς πρὸς τὰς ἐκ πλουτείας ἡδονάς; said *Epicurus*, I feed sweetly upon bread and water, those sweet and easie provisions of the body, and I defie the pleasures of costly provisions; And the man was so confident that he had the advantage over wealthy tables, that he thought himself happy as the immortall Gods, ἴσον ἔχειν τῷ Διὶ τὸν ἐν ἀσφαλείᾳ διαγωγὴν διαγωγῇ μέζω ἔχοντα, καὶ ὕβρεις: For these provisions are easie, they are to be gotten without amazing cares; no man needs to flatter, if he can live as Nature did intend: *Magna pars libertatis est benè moratus venter*: he need not swell his accounts, and intricate his spirit with arts of subtlety and contrivance, he can be free from fears; and the chances of the world cannot concern him. And this is true, not only in those severe and *Anachoreticall* and *Philosophicall* persons, who lived meanly as a sheep, and without variety as the *Baptist*, but in the same proportion it is also true in every man that can be contented with that which is honestly sufficient. *Maximus Tyrius* consi-

Senec.

ders

A ders concerning the felicity of *Diogenes*, a poor *Synopean*, having not so much nobility as to be born in the better parts of *Greece*; but he saw that he was compel'd by no Tyrant to speak or do ignobly; he had no fields to till, and therefore took no care to buy cattell, and to hire servants; he was not distracted when a rent-day came, and fear'd not when the wise *Greeks* play'd the fool and fought who should be Lord of that field that lay between *Thebes* and *Athens*; he laugh'd to see men scramble for dirty silver, and spend 10000. *Attick talents* for the getting the revenues of 200 *Philippics*; he went with his staffe and bag into the camp of
B the *Phocenses*, and the souldiers reverenc'd his person and despised his poverty, and it was *truce* with him whosoever had wars; and the *Diadem* of *Kings*, and the *Purple* of the *Emperors*, the *Mitre* of high *Priests*, and the *divining staffe* of *Soothsayers* were things of envie and ambition, the purchase of danger, and the rewards of a mighty passion: and men enter'd into them by trouble and extreme difficulty, and dwelt under them as a man under a falling roof, or as *Damocles* under the Tyrants sword,

Nunc lateri incumbens---mox deinde supinus,
C *Nunc cubat in faciem, nunc recto pectore surgens,*

Sleeping like a condemned man; and let there be what pleasure men can dream of in such broken slumbers, yet the fear of waking from this illusion and parting from this phantastick pleasure, is a pain and torment which the imaginary felicity cannot pay for. *Cui cum paupertate benè convenit, dives est; non qui parum habet, sed qui plus cupit, pauper est.* All our trouble is from within us; and if a dish of lettice and a clear fountain can cool all my heats, so that I shall have neither *thirst* nor *pride*, *lust* nor *revenge*,
D *envie* nor *ambition*, I am lodg'd in the bosome of felicity; and indeed no men sleep so soundly, as they that lay their head upon Natures lap. For a single dish and clean chalice lifted from the springs, can cure my hunger and thirst: but the meat of *Ahasuerus* feast cannot satisfie my ambition and my pride. *Nullâ re egere, Dei proprium; quàm paucissimis autem, Deo proximum*, said *Socrates*. He therefore that hath the fewest desires and the most quiet passions, whose wants are soon provided for, and whose possessions cannot be disturbed with violent fears, he that dwels next door to satisfaction, and can carry his needs and lay them down where he
E please, this man is the happy man, and this is not to be done in great designs, and swelling fortunes. *Dives jam factus desiit gaudere lentè, Carius edit & bibit, & latatur dives, quàm pauper, qui in quolibet, in parato, in inempto gaudet, & facilè epulari potest, dives nunquam.* For as it is in plants which nature thrusts forth from her navell, she makes regular provisions, and dresses them with

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with strength and ornament, with easinesse and a full stature, but if you thrust a Jessamine there where she would have had a Daisie grow, or bring the tall firre from dwelling in his own countrey, and transport the orange or the almond-tree neer the fringes of the North starre, Nature is displeased, and becomes unnaturall, and starves her sucklings, and renders you a return lesse then your charge and expectation: so it is in all our appetites; when they are naturall and proper, nature feeds them and makes them healthfull and lusty, as the course issue of the *Scythian* clown; she feeds them and makes them easie without cares and costly passion; but if you thrust an appetite into her which she intended not, she gives you sickly and uneasie banquets, you must struggle with her for every drop of milk she gives beyond her own needs; you may get gold from her entrails, and at a great charge provide ornaments for your Queens and Princely women: but our lives are spent in the purchase; and when you have got them, you must have more; for these cannot content you, nor nourish the spirit. *Ad supervacua sudatur.* A man must labour infinitely to get more then he needs; but to drive away thirst and hunger, a man needs not sit in the fields of the oppressed poor, nor lead armies, nor break his sleep, *& contumeliosam humanitatem pati*, and to suffer shame and danger, and envie and affront, and all the retinue of infelicity.

A B C

——— Quis non Epicurum
Suspicit, exigui lætum plantaribus horti?

If men did but know what felicity dwels in the cottage of a vertuous poor man, how sound his sleeps, how quiet his breast, how composed his minde, how free from care, how easie his provision, how healthfull his morning, how sober his night, how moist his mouth, how joyfull his heart, they would never admire the noises and the diseases, the throng of passions, and the violence of unnaturall appetites, that fill the houses of the luxurious, and the heart of the ambitious:

D

Nam neque divitibus contingunt gaudia solis.

These which you call pleasures are but the imagery and phantastick appearances, and such appearances even poor men may have. *It is like* felicity that the *King of Persia* should come to *Babylon* in the winter, and to *Susa* in the summer; and be attended with all the servants of 127 Provinces, and with all the Princes of *Asia*. *It is like this*, that *Diogenes* went to *Corinth* in the time of vintage, and to *Athens* when winter came, and in stead of Courts visited the Temples and the Schooles, and was pleased in the society of Scholars and learned men, and conversed with the Students of all *Asia* and *Europe*.

E

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A *Europe.* If a man loves privacy, the poor fortune can have that when Princes cannot; if he loves noises, he can go to *Markets* and to *Courts*, and may glut himself with strange faces, and strange voices, and stranger manners, and the wilde designs of all the world: and when that day comes in which we shall dye, nothing of the eating and drinking remains, nothing of the pomp and luxury, but the sorrow to part with it, and shame to have dwelt there where wisdome and vertue seldome comes, unlesse it be to call men to sober counsels, to a plain and a severe and more naturall way of living; and when *Lucian* derides the B dead Princes and Generals, and sayes that in hell they go up and down selling salt meats and crying Mussels, or begging; and he brings in *Philip* of *Macedon*, ὁ γοητὸς μὲ μετ' ἀκύμονος τὰ σανδάλια ῥαπτόμενον, mending of shooes in a little stall; he intended to represent, that in the shades below and in the state of the grave, the *Princes* and *voluptuous* have a being different from their present plenty, but that their condition is made contemptible and miserable by its disproportion to their lost and perishing voluptuousnesse. The result is this, that *Tiresias* told the Ghost of *Menippus* enquiring what state of life was neerest to felicity, ὁ τῶν ἰδιωτῶν ἄνευ βίος καὶ σωφρονέστερος, The C private life, that which is freest from tumult and vanity, noise and luxury, businesse and ambition, neerest to nature and a just entertainment to our necessities; that life is neerest to felicity. Τοιαῦτα λέγων ἡγνοήμεθα τοῦτο μόνον ἐξαπίνης σημεῖον, ὅπως τὸ παρὸν εὖ φέρωμεν, ὀλιγάρκως γελῶν τὰ πολλὰ καὶ ἀεὶ ὑγιαίνειν ἐπιθυμοῦντες, Therefore despise the swellings and the diseases of a disordered life, and a proud vanity; be troubled for no outward thing beyond its merit; enjoy the present temperately, and you cannot choose but be pleased to see that you have so little share in the follies and miseries of the intemperate world.

D 2. *Intemperance in eating and drinking is the most contrary course to the Epicures design in the world*; and *the voluptuous man hath the least of pleasure*; and upon this proposition, the consideration is more materiall and more immediately reducible to practise, because in eating and drinking men please themselves so much, and have the necessities of Nature to usher in the inordination of gluttony and drunkennesse, and our need leads in vice by the hand, that we know not how to distinguish our friend from our enemy; and St. *Austin* is sad upon this point; *Thou O Lord hast taught me that I should take my meat as I take my Physick, but while I passe from* E *the trouble of hunger to the quietnesse of satisfaction, in the very passage I am insnared by the cords of my own concupiscence; Necessity bids me passe, but I have no way to passe from hunger to fulnesse, but over the bridge of pleasure; and although health and life be the cause of eating and drinking, yet pleasure, a dangerous pleasure thrusts her self into attendance, and sometimes endeavours to*

be

SER. XV. *be the principall, and I do that for pleasures sake which I would only do for health; and yet they have distinct measures whereby they can be separated, and that which is enough for health is too little for delight, and that which is for my delight destroyes my health, and still it is uncertain for what end I doe indeed desire; and the worst of the evill is this, that the soul is glad because it is uncertain, and that an excuse is ready, that under the pretence of health, Obumbret negotium voluptatis, the design of pleasure may be advanced and protected.* How farre the ends of naturall pleasure may lawfully be enjoyed, I shall afterwards consider; In the mean time, if we remember that the Epicures design is pleasure *principally*, we may the better reprove his folly by considering that intemperance is a a plain destruction to all that which can give reall and true pleasure.

1. It is an enemy to health, without which it is impossible to feel anything of corporall pleasure. 2. A constant full table hath in it lesse pleasure then the temperate provisions of the Hermite, or the Labourer, or the Philosophicall table of Scholars, and the just pleasures of the vertuous. 3. Intemperance is an impure fountain of vice, and a direct nurse of uncleanneſſe. 4. It is a destruction of wisdome. 5. It is a dishonour and difreputation to the person and the nature of the man.

1. *It is an enemy to health*: which is as one cals it, *ansa voluptatum & condimentum vitæ*; it is that handle by which we can apprehend, and perceive pleasures, and that sauce that only makes life delicate; for what content can a full table administer to a man in a feaver? and he that hath a sickly stomach admires at his happinesse that can feast with cheese and garlick, *unctious brenüages* and the low tasted *spinage*: Health is the opportunity of wisdome, the fairest scene of Religion, the advantages of the glorifications of God, the charitable ministeries to men; it is a state of joy and thanksgiving, and in every of its period feels a pleasure from the blessed emanations of a mercifull providence. The world does not minister, does not feel a greater pleasure, then to be newly delivered from the racks or the gratings of the stone, and the torments and convulsions of a sharp colick: and no Organs, no Harp, no Lute can sound out the praises of the Almighty Father so spritefully, as the man that rises from his bed of sorrowes, and considers what an excellent difference he feels from the groans and intolerable accents of yesterday. Health carries us to Church and makes us rejoyce in the communion of Saints, and an intemperate table makes us to lose all this. For this is one of those sins which S. *Paul* affirms to be πρόδηλοι προάγουσαι εἰς κρίσιν, maniteſt, leading before unto judgement. It bears part of its punishment in this life, and hath this appendage like the sin against the holy Ghost, that it is not remitted in this world, nor in the world to come; that is, if it be not repented of, it is punished here and here

A hereafter, which the Scripture does not affirm concerning all sins, and all cases.

But in this the sinner gives sentence with his mouth and brings it to execution with his own hands;

Pœna tamen præsens, cum tu deponis amictum
Turgidus, et crudum pavonem in balnea portas.

The old gluttons among the *Romans*, *Heliogabalus*, *Tigellius*, *Crispus*, *Montanus*, *notæq;* *per oppida buccæ*, famous Epicures, mingled
B their meats with vomitings; so did *Vitellius*, and enter'd into their baths to digest their Pheasants, that they might speedily return to the Mullet and the Eeles of *Syene*, and then they went home and drew their breath short till the morning, and it may be not at all before night,

Hinc subitæ mortes, atq; intestata senectus.

Their age is surprised at a feast, and gives them not time to make their will, but either they are choked with a large morsell, and
C there is no room for the breath of the lungs, and the motions of the heart; or a feaver burns their eyes out, or a quinzie punishes that intemperate throat that had no religion, but the eating of the fat sacrifices, the portions of the poor and of the Priest; or else they are condemned to a Lethargie if their constitutions be dull, and if active, it may be they are wilde with watching.

Plurimus hinc æger moritur vigilando: sed illum
Languorem peperit cibus imperfectus, & hærens
Ardenti stomacho ——— ———
D

So that the Epicures *geniall* proverb may be a little alter'd, and say, *Let us eat and drink, for by this means to morrow we shall die*; but that's not all, for these men live a healthlesse life, that is, are long, are every day dying, and at last dye with torment. *Menander* was too soft in his expression, μὸ ἐτοφαίνεθαλο; that it is indeed a death, but gluttony is a pleasant death,

——Ἔχοντα πολλὴ τὴ χολάδα παχὺν
Καὶ μόλις λαλοῦντα, καὶ τὸ πνεῦμ' ἔχοντα πᾶν ἄπω,
E Εὐθέως καὶ λέγοντα, Σῆπομ' ὡσπερεὶ πάθης.

For this is the gluttons pleasure, to breath short and difficultly, scarce to be able to speak, and when he does, he cries out, I dye and rot with pleasure. But the folly is as much to be derided as the men to be pityed, that we daily see men afraid of death with a most in-

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intolerable apprehenſion, and yet increaſe the evill of it, the pain, and the trouble, and the ſuddenneſſe of its coming, and the appendage of an unſufferable eternity. A

Rem ſtruere exoptant cæſo bove, Mercuriúmq;
Arceſſunt fibrâ ——————

They pray for herds of cattell, and ſpend the breeders upon feaſts and ſacrifices. For why do men go to Temples and Churches, and make vowes to God and daily prayers, that God would give them a healthfull body, and take away their gout and their palſies, their feavers and apoplexies, the pains of the head and the gripings of the belly, and ariſe from their prayers and powre in loads of fleſh and ſeas of wine, leſt there ſhould not be matter enough for a luſty diſeaſe? B

Per. ſat. 2.

Poſcis opem nervis, corpúſq; fidele ſenectæ.
Eſto age, ſed grandes patinæ tucetáq; craſſa
Annnere his ſuperos vetuere, Jovémq; morantur.

But it is enough that the rich glutton ſhall have his dead body condited and embalmed; he may be allowed to ſtink and ſuffer corruption while he is alive; Theſe men are for the preſent *living ſinners* and *walking rottenneſſe*, and hereafter will be *dying penitents* and *perfumed carcaſſes*, and their whole felicity is loſt in the confuſions of their unnaturall diſorder. When *Cyrus* had eſpyed *Aſtyages* and his fellowes coming drunk from a banquet loaden with variety of follies and filthineſſe, their legs failing them, their eyes red and ſtaring, couſened with a moiſt cloud, and abuſed by a doubled object, their tongues full as ſpunges, and their heads no wiſer, he thought they were *poyſoned*, and he had reaſon; for what malignant quality can be more venomous and hurtfull to a man then the effect of an intemperate goblet, and a full ſtomach? it poyſons both the ſoul and body. All poyſons do not kill preſently, and this will in proceſſe of time, and hath formidable effects at preſent. C D

But therefore me thinks the temptations which men meet withall from without, are in themſelves moſt unreaſonable and ſooneſt confuted by us. He that tempts me to drink beyond my meaſure, civilly invites me to a feaver; and to lay aſide my reaſon, as the *Perſian* women did their garments and their modeſty at the end of feaſts: and all the queſtion then will be, which is the worſe evill, to refuſe your uncivill kindneſſe, or to ſuffer a violent headach, or to lay up heaps big enough for an *Engliſh Surfeit*. *Creon* in the Tragedy ſaid well, E

Κρεῖσσον δ' μοι νῦν ϖρὸς σ' ἀπεχθεῖσ', ξένε,
Ἢ μαλθακισθέντ' ὕστερον μέγα στένειν,

It

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A *grieve thee O stranger, or to be affronted by thee, then to be tormented by thy kindnesse the next day and the morrow after*; and the *freed man* of *Domitius* the Father of *Nero* suffered himself to be kild by his Lord; and the sonne of *Praxaspes* by *Cambyses*, rather then they would exceed their own measures up to a full intemperance, and a certain sickenesse, and dishonour. For, (as *Plutarch* said well) to avoid the opinion of an uncivill man, or being clowniſh, to run into a pain of thy sides or belly, into madnesse or a head-ach, is the part of a fool and a coward, and of one that knowes not how to converse with men *citra pocula &*
B *nidorem*, in any thing but in the famelick smels of meat and vertiginous drinkings:

Ebrius & petulans, qui nullum forte cecidit,
Dat pœnas, noctem patitur lugentis amicum
Pelidæ —— —— ——

A drunkard and a glutton feels the torments of a restlesse night, although he hath not kil'd a man; that is, just like murtherers and persons of an afrighting conscience; so wake the glutton, so
C broken and sick, and disorderly are the slumbers of the drunkard. Now let the Epicure boast his pleasures, and tell how he hath swallowed the price of Provinces, and gobbets of delicious flesh purchased with the rewards of souls; let him brag *furorem illum conviviorum & fœdissimum patrimonierum exitium culinam*, of the madnesse of delicious feasts, and that his kitchin hath destroyed his Patrimony; let him tell that he takes in every day,

—— *Quantum Lausia bibebat*,

D As much wine as would refresh the sorrowes of 40 languishing prisoners; or let him set up his vain-glorious triumph,

Ut quod multi Damalis meri
Bassum Threicia vicit amystide,

That he hath knock'd down *Damalis* with the 25th. bottle, and hath outfeasted *Anthony* or *Cleopatra*'s luxury; it is a goodly pleasure and himself shall bear the honour.

E —— *Rarum & memorabile magni*
Gutturis exemplum, conducendúsq; magister.

But for the honour of his banquet he hath some ministers attending that he did not dream of, and in the midst of his loud laughter, the gripes of the belly and the feavers of the brain, *Pallor &*

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genæ pendulæ, oculorum ulcera, tremulæ manus, furiales somni, inquies nocturna, as *Pliny* reckons them, *paleneſſe* and *hanging cheeks, ulcers of the eyes* and *trembling hands, dead or diſtracted ſleeps*, theſe ſpeak aloud, that to day you *eat and drink*, that *to morrow you may dye*, and dye for ever. A

It is reported concerning *Socrates*, that when *Athens* was deſtroyed by the plague, he in the midſt of all the danger eſcaped untouched by ſickneſſe, becauſe by a ſpare and ſevere diet, he had within him no tumult of diſorderly humours, no factions in his bloud, no loads of moiſture prepared for charnell houſes, or the ſickly hoſpitals; but a vigorous heat, and a well proportioned radicall moyſture; he had enough for *health* and *ſtudy*, *Philoſophy* and *Religion*, for the *temples* and the *Academy*, but no ſuperfluities to be ſpent in *groans* and *ſickly nights*: And all the world of gluttons is hugely convinced of the excellency of temperance in order to our temporall felicity and health, becauſe when themſelves have left vertue, and ſober dyet, and counſels, and firſt loſt their temperance, and then loſt their health, they were forc'd to run to temperance and abſtinence for their cure, *Vilis enim tenuiſq; menſa (ut loquuntur pueri) ſanitatis mater eſt*, Then, a thin diet and a humbled body, faſting and emptineſſe, and arts of ſcattering their ſin and ſickneſſe, is in ſeaſon; but by the ſame means they might preſerve their health, by which they do reſtore it; but when they are well, if they return to their full tables and oppreſſing meals, their ſickneſſe was but like *Vitellius* vomiting, that they might eat again; but ſo they may entail a fit of ſickneſſe upon every full moon, till both their virtue and themſelves decreaſe into the corruptions and rottenneſſe of the grave. But if they delight in ſharp feavers and horrid potions, in ſowre palats and heaps of that which muſt be carryed forth, they may reckon their wealthy pleaſures to be very great and many, if they will but tell them one by one with their ſickneſſes and the multitude of thoſe evils they ſhall certainly feel before they have thrown their ſorrowes forth. *Theſe men* (as St. *Paul*'s expreſſion is) *heap up wrath againſt the day of wrath, and the revelation of the day of Gods moſt righteous judgements.* Strange therefore it is that for the ſtomach which is ſcarce a ſpan long, there ſhould be provided ſo many furnaces and ovens, huge fires and an army of cooks, cellars ſwimming with wine, and granaries ſweating with corn; and that into one belly ſhould enter the vintage of many Nations, the ſpoils of diſtant Provinces, and the ſhell-fiſhes of ſeverall ſeas. When the Heathens feaſted their Gods, they gave nothing but a fat oxe, a ram, or a kid, they powred a little wine upon the Altar, and burned a handfull of gum; but when they feaſted themſelves, they had many veſſels fill'd with Campanian wine, turtles of *Liguria*, *Sicilian beeves*, and *wheat* from *Egypt*, wilde boars from *Illyrium*, and *Grecian* ſheep, variety, and load, and

S. Chryſoſt. B C D E

A and coſt, and curioſity: and ſo do we. It is ſo little we ſpend in Religion, and ſo very much upon our ſelves, ſo little to the poor, and ſo without meaſure to make our ſelves ſick, that we ſeem to be in love with our own miſchief, and ſo paſſionate for neceſſity and want, that we ſtrive all the wayes we can to make our ſelves need more then nature intended. I end this conſideration with the ſaying of the *Cynic*; It is to be wondred at that men eat ſo much for pleaſures ſake; and yet for the ſame pleaſure ſhould not give over eating, and betake themſelves to the delights of temperance, ſince to be *healthfull* and *holy* is ſo great a pleaſure. However, certain
B it is that no man ever repented that he aroſe from the table ſober, healthfull, and with his wits about him; but very many have repented that they ſate ſo long, till their bellies ſwelled, and their *health*, and their *vertue*, and their *God* is departed from them.

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Part II.

2. A *Conſtant full Table is leſſe pleaſant then the temperate proviſions of the vertuous, or the naturall banquets of the poore.* Χάρις τῇ μακαρίᾳ φύσει, ὅτι τὰ ἀναγκαῖα ἑτοίμην ἐποίησεν, τὰ δ' ὑπαίθρια οὐκ ἀναγκαῖα, ſaid *Epicurus, Thanks be to the God of Nature, that he hath made that which is neceſſary to be ready at hand, and eaſie to be had, and that which cannot eaſily be obtained, is not neceſſary it ſhould be at all*; which in effect is to ſay, it cannot be conſtantly pleaſant; for *neceſſity* and *want* makes the appetite, and the appetite makes the pleaſure; and men are infinitely miſtaken when they deſpiſe the poor mans Table, and wonder how he can endure that life that is maintain'd without the *exciſe of pleaſure*, and that he can ſuffer his days labour, and recompenſe it with unſavory herbs, and potent garleek, with water-creſſes, and bread colour'd like the aſhes that gave it hardneſſe; he hath a hunger that gives it deliciouſneſſe; and we may as well wonder that a Lyon eats raw fleſh, or that a Wolfe feeds upon the turfe, they have an appetite proportionable to this meat, and their *neceſſity*, and their *hunger*, and their *uſe*, and their *nature* are the Cooks that dreſſe their proviſions, and make them delicate: And yet if water and pulſe, naturall proviſions, and the ſimple diet were not pleaſant, as indeed they are not to them who have been nurſed up and accuſtomed to the more delicious, ἔπειτα πλυτῶν οὐκ ἔθ' ἥδεϊ φακῶν, yet it is a very great pleaſure to reduce our appetites to Nature, and to make our reaſon rule our ſtomach, and our deſires comply with our fortunes, and our fortunes be proportionable to our perſons. *Non eſt voluptas aqua & polenta,* (ſaid a Philoſopher) *ſed ſumma voluptas eſt, poſſe ex his capere voluptatem,* It is an excellent pleaſure to be able to take pleaſure in worts and water, in bread and onions; for then a man can never want pleaſure when it is ſo ready for him, that nature hath ſpread it over all its proviſions. *Fortune and Art gives delicacies; Nature gives meat and drink*; and what *nature* gives, *fortune* cannot take away, but every *change* can take away what onely is given by the bounty of a full *fortune*; and if in ſatisfaction and freedome from care, and ſecurity and

A and proportions to our own naturall appetite, there can be pleasure, then we may know to value the sober and naturall Tables of the vertuous and wise, before that *state of feastings* which a War can lessen, and a Tyrant can take away, or the Pirates may intercept, or a Blast may spoyle, and is alwayes contingent, and is so far from satisfying, that either it destroys the appetite, and capacity of pleasure, or increases it beyond all the measures of good things.

He that feasts every day, feasts no day, ἐξύφηκεν, ὥστε μὴ πολὺν χρυσᾶν χρόνον and however you treat your selves, sometimes you will need to be
B refreshed beyond it; but what will you have for a Festivall, if you wear crowns every day? even a perpetuall fulnesse will make you glad to beg pleasure from emptynesse, and variety from poverty or a humble Table.

Plerumque gratæ principibus vices,
Mundæque parvo sub lare pauperum
Cœnæ sine aulæis, & ostro,
Sollicitam explicuere frontem.

C But however, *of all the things in the world a man may best and most easily want pleasure*, which if you have enjoyed, it passes away at the present, and leaves nothing at all behinde it, but sorrow and sowre remembrances. No man felt a greater pleasure in a goblet of wine, then *Lysimachus* when he fought against the *Getæ*; and himselfe and his whole Army were compell'd by thirst to yeeld themselves to bondage; but when the wine was sunk as farre as his navel, the pleasure was gone, and so was his Kingdome and his liberty; for though the sorrow dwells with a man pertinaciously, yet the pleasure is swift as lightning, and more pernicious; but
D the pleasures of a sober and a temperate Table are pleasures till the next day, καὶ τῇ ὑστεραίᾳ ἡδέως διάγουσι, as *Timotheus* said of *Plato*'s Scholars, they converse sweetly, and are of perfect temper and delicacy of spirit even the next morning; whereas the intemperate man is forced to lye long in bed, and forget that there is a Sun in the skie; he must not be call'd till he hath concocted, and slept his surfeit into a truce and a quiet respite; but whatsoever this man hath suffer'd, certain it is that the poore mans head did not ake, neither did he need the juice of poppies, or costly cordials, Physitians or Nurses, to bring him to his right shape again; like *Apuleius*'s
E Asse with eating roses: and let him turne his hour-glasse, he will finde *his head akes longer then his throat was pleased*; and which is worst, his glasse runs out with joggings and violence, and every such concussion with a surfeit makes his life look neerer its end, and ten to one but it will before its naturall period be broken in pieces. If these be the pleasures of an Epicures Table, I shall

SER. XVI. pray that my friends may never feele them; but *he that sinneth against his Maker shall fall* into the calamities of intemperance. A

3. 3. Intemperance is the Nurse of vice; Ἀφροδίτης γάλα, *Venus* milk, so *Aristophanes* calls *wine*, πάντων δεινῶν μητρόπολις, the Mother of all grievous things: so *Pontianus*. For by the experience of all the world, it is the baud to lust: and no man must ever dare to pray to God for a pure soul in a chaste body, if himself does not live temperately, if himselfe *make provisions for the flesh, to fulfill the lusts of it*; for in this case he shall find *that which enters into him shall defile him* more then he can be cleansed by those vain B prayers that come from his tongue, and not from his heart. Intemperance makes rage and choler, pride and fantastick principles; it makes the body a sea of humours, and those humours the seat of violence: by faring deliciously every day men become senseleſſe of the evills of mankind, inapprehensive of the troubles of their Brethren, unconcerned in the changes of the world, and the cryes of the poor, the hunger of the fatherleſſe, and the thirst of widows: οὐκ ἐκ τῆς μαζοφάγων οἱ τύραννοι, ἀλλ' ἐκ τῆς τρυφωμένων, said *Diogenes*, Tyrants never come from the cottages of them that eat pulse and course fare, but from the delicious beds and banquets C of the effeminate and rich feeders. For to maintain plenty and luxury sometimes wars are necessary, and oppressions and violence: but no Land-lord did ever grinde the face of his Tenants, no Prince ever suck'd bloud from his subjects for the maintenance of a sober and a moderate proportion of good things. And this was
Iam. 2. 6. intimated by S. *James*, *Doe not rich men oppresse you, and draw you before the Judgment seat?* For all men are passionate to live according to that state in which they were born, or to which they are devolved, or which they have framed to themselves; Those therefore that love to live high and deliciously, D

Et quibus in solo vivendi causa palato,

who live not to God, but to their belly, not to sober counsels, but to an intemperate table, have framed to themselves a manner of living which oftentimes cannot be maintain'd, but by injustice and violence, which coming from a man whose passions are made big with sensuality and an habituall folly, by pride and forgetfulnesse of the condition and miseries of mankind, are alwayes *unreasonable*, and sometimes *intolerable*. E

——— regustatum digito terebrare salinum
Contentus perages, si vivere cum Jove tendis.

Formidable is the state of an intemperate man, whose sin begins with *sensuality*,

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A *sensuality*, and grows up in *folly* and *weak discourses*, and is fed by *violence* and applauded by *fooles* and *parasites*, *full bellies*, and *empty heads*, *servants* and *flatterers*, whose *hands* are full of *flesh* and *blood*, and their *hearts* empty of *pity* and *naturall compassion*; where *religion* cannot inhabit, and *the love of God* must needs be a stranger; whose talk is loud, and trifling, injurious and impertinent; and whose imployment is the same with the work of the sheep or the calfe, alwayes to eat; their loves are *the lusts of the lower belly*, and their portion is in the lower regions to eternall ages, where their thirst, and their hunger, and their torment shall be infinite.

B 4. Intemperance is a perfect destruction of Wisdome. Παχεῖα γαστὴρ λεπτὸν οὐ φέρει νόον, a full gorg'd belly never produc'd a sprightly mind: and therefore these kind of men are called γαστέρες ἀργαὶ, *slow bellies*, so S. *Paul* concerning the intemperate *Cretans* out of their owne Poet: they are like the Tigres of *Brasil*, which when they are empty are bold, and swift, and full of sagacity, but being full, sneak away from the barking of a village dog. So are these men, wise in the morning, quick and fit for businesse; but when the sun gives the signe to spread the tables, and intemperance brings in the messes, and drunkennesse fills the bouls, then the man fals away, and leaves 4.

C a beast in his room; nay worse, νεκύων μυσαχάνων, they are dead all but their throat and belly, so *Aristophanes* hath fitted them with a character, *carkasses above halfe way*; *Plotinus* descends one step lower yet; affirming such persons, κατδενδρωθῆναι, *they are made trees*, whose whole imployment and life is nothing but to feed and suck juices from the bowels of their Nurse and Mother; and indeed commonly they talke as trees in a wind and tempest, the noise is great and querulous, but it signifies nothing but trouble and disturbance. *A full meal is like Sisera's banquet*, at the end of which there is a nail struck into a mans head: ὡς συγκαλῦσα καὶ ὅλον καθηλῶσα τῷ ψυχῷ

D πρὸς τῷ τοῦ σώματος πάθεσιν, so *Porphyrie*; it knocks a man down, and nayls his soul to the sensuall mixtures of the body. For what wisdome can be expected from them, whose soul dwels in clouds of meat, and floats up and down in wine, like the spilled cups which fell from their hands, when they could lift them to their heads no longer? πολλάκις γὰρ ἐν οἴνου κύμασι τὸν ναυαγοῦ: It is a perfect shipwrack of a Man, the *Pilot* is drunk and the helm dash'd in pieces, and the ship first reels, and by swallowing too much is it self swallowed up at last. And therefore the *Navis Agrigentina*, the madnesse of the young fellows of *Agrigentum*, who being drunk, fancyed them-

E selves in a storm, and the house the ship; was more then the wilde fancy of their cups, it was really so, *they were all cast away*, they were broken in pieces by the foul disorder of the storm.

Hinc vini atque somni degener discordia,
Libido sordens, inverecundus lepos,

Prudent. hym. de jejun.

Variaq;

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Variæque pestes languidorum sensuum.
Hinc frequenti marcida oblectamine
Scintilla mentis intorpescit nobilis,
Animúsque pigris stertit in præcordiis.

The senses languish, the spark of Divinity that dwels within is quenched, and the mind snorts, dead with sleep and fulnesse in the fouler regions of the belly.

So have I seen the eye of the world looking upon a fenny bottome, and drinking up too free draughts of moysture gather'd them into a cloud, and that cloud crept about his face, and made him first look red, and then cover'd him with darknesse and an artificiall night: so is our reason at a feast.

Putrem resudans crapulam
Obstrangulatæ mentis ingenium premit.

The clouds gather about the head, and according to the method and period of the children, and productions of darkness, it first grows red, and that redness turns into an obscurity, and a thick mist, and reason is lost to all use and profitableness of wise and sober discourses; *Clem. Alexandr.* ἀναθυμίασις ὅλως διεσπαρμένη ἔστι ὑποκείμενη τῇ ψυχῇ, a cloud of folly and distraction darkens the soul, and makes it crasse and materiall, polluted and heavy, clogg'd and loaden like the body: ψυχὴ καθυδρῶ ταῖς ἐκ τῆς ὕλης ἀναθυμιάσεσι καὶ κεφαλαῖς δίκην σωματοπυκμόνι, And there cannot be any thing said worse, reason turnes into folly, wine and flesh into a knot of clouds, the soul it self into a body, and the spirit into corrupted meat; there is nothing left but the rewards and portions of a fool to be reaped and enjoyed there, where *flesh and corruption* shall dwell to eternall ages; and therefore in Scripture such men are called βαρυκάρδιοι. *Hesternis vitiis animum quoque prægravant:* Their heads are grosse, their soules are immerged in matter, and drowned in the moystures of an unwholsome cloud; they are dull of hearing, slow in apprehension, and to action they are as unable as the hands of a childe, who too hastily hath broken the inclosures of his first dwelling.

But temperance is reasons girdle, and passions bridle, σὰξ φρένησις, so *Homer* in *Stobæus*, that's σωφροσύνη, *prudence is safe*, while the man is temperate, and therefore σώφρων is opposed τῷ καλίφρονι, *a temperate man is no fool*, for temperance is the σωφρονιστήριον, such as *Plato* appointed to night-walkers, a prison to restraine their inordinations; it is ῥώμη ψυχῆς, as *Pythagoras* calls it; κρηπὶς ἀρετῆς, so *Socrates*; κόσμος ἀγαθῶν πάντων, so *Plato*; ἀσφάλεια καὶ καλλίστων ἕξεων, so *Iamblicus*, It is *the strength of the soule, the foundation of vertue, the ornament of all good things, and the corroborative of all excellent habits.*

5. After

A 5. After all this, I shall the lesse need to add, that intemperance is a dishonor and disreputation to the nature, and the person, and the manners of a Man. But naturally men are ashamed of it, and the needs of nature shal be the vail for their gluttony, and the night shall cover their drunkennesse. Τὰγρε πίνοντα οἶνῳ, τὸ γὰρ ἄσεον ἀνεγέλαστον, which the Apostle rightly renders, *They that are drunk are drunk in the night*; but the Priests of *Heliopolis* never did sacrifice to the *Sun* with *wine*; meaning, that this is so great a dishonor, that the Sun ought not to see it; and they that think there is no other eye but the Sun that sees them, may cover their shame by choosing their time; just as B children doe their danger by winking hard, and not looking on. Σκωπτίζειν καὶ ζωρότερον πεῖν καὶ μείζονα φαγεῖν, To drink sweet drinks and hot, to quaffe great draughts, and to eat greedily; *Theophrastus* makes them characters of a Clown.

SER. XVI. 5. *Alcæus.*

And now that I have told you the foulnesse of the Epicures feasts and principles, it will be fit that I describe the measures of our eating and drinking, that the needs of nature may neither become the cover to an intemperate dish, nor the freer refreshment of our persons be changed into scruples, that neither our vertue nor our conscience fall into an evill snare. 3.

C 1. The first measure of our eating and drinking is our *natural needs*, μήτε ἀλγεῖν κατὰ σῶμα, μήτε ταράττεσθαι κατὰ ψυχήν; these are the measures of nature, that the body be free from pain, and the soul from violence. *Hunger*, and *thirst*, and *cold* are the naturall diseases of the body; and food, and rayment, are their remedies, and therefore are the measures. 1.

In quantum sitis atque fames, & frigora poscunt,
Quantum Epicure tibi parvis suffecit in hortis.

D But in this there are two cautions. 1. Hunger and thirst are onely to be extinguished while they are violent and troublesome, and are not to be provided for to the utmost extent and possibilities of nature; a man is not hungry so long, till he can eat no more, but till its sharpnesse and trouble is over, and he that does not leave some reserves for temperance, gives all that he can to *nature*, and nothing at all to *grace*; For God hath given a latitude in desires and degrees of appetite; and when he hath done, he laid restraint upon it in some whole instances, and of some parts in every instance; that man might have something to serve God of his own, and something to E distinguish him from a beast in the use of their common faculties. Beasts cannot refrain but fill all the capacity, when they can; and if a man does so, he does what becomes a beast, and not a man. And therefore there are some little symptomes of this inordination, by which a man may perceive himself to have transgressed his measures; *Ructation, uneasie loads, singing, looser pratings, importune drowsi-*

nesse,

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nesse, provocation of others to equall and full chalices; and though in every accident of this signification, it is hard for another to pronounce that the man hath sinned, yet by these he may suspect himself, and learn the next time to hold the bridle harder. A

2. *This hunger must be naturall*, not artificiall and provoked: For many men make necessities to themselves, and then think they are bound to provide for them. It is necessary to some men to have garments made of the *Calabrian* fleece stain'd with the blood of the *murex*, and to get money to buy pearls round and orient; *scelerata hoc fecit pulpa*; but it is the mans luxury that made it so; and by the same principle it is, that in meats, what is abundant to nature is defective and beggerly to art; and when nature willingly rises from Table, when the first course of flesh, plain, and naturall is done, then art, and sophistry, and adulterate dishes invite him to taste and die, *Chrysost.* μέχρι τινὸς ἐσμὲν σάρκες, μέχρι τινὸς ἐπὶ τῆς γῆς κύπτομεν well may a sober man wonder that men should be so much in love with earth and corruption, the parent of rottennesse, and a disease, that even then when by all laws *witches* and *inchanters*, *murderers* and *manstealers* are chastised and restrain'd with the iron hands of death, yet that men should at great charges give pensions to an order of men, whose trade it is to rob them of their temperance, and wittily to destroy their health; καπηφεῖς καὶ ἁρπαζήλους καὶ τοὺς ἐπὶ τῆς γῆς κυνολογοῦντας, the *Greek* Fathers call such persons; B C

——*curvæ in terris animæ & cœlestium inanes*,

people bowed downe to the earth; *lovers of pleasures more then lovers of God: Aretinas mentes*, so *Antidamus* calls them, men framed in the furnaces of *Etruria*, *Aretine spirits*, beginning and ending in flesh and filthynesse; dirt and clay all over. But goe to the Crib thou glutton, and there it will be found that when the charger is clean, yet natures rules were not prevaricated; the beast eats up all his provisions because they are naturall and simple; or if he leaves any, it is because he desires no more then till his needs be served; and neither can a man (unlesse he be diseased in body or inspirit, in affection or in habit) eat more of naturall and simple food then to the satisfactions of his naturall necessities. He that drinks a draught or two of water, and cooles his thirst, drinks no more till his thirst returnes; but he that drinks wine, drinks it again, longer then it is needfull, even so long as it is pleasant. Nature best provides for her self when she spreads her own Table; but when men have gotten superinduced habits, and new necessities; art that brought them in must maintain them, but *wantonnesse and folly wait at the table, and sickness and death take away.* D E

* *Viz. ab Areto, unde sicut ex aliis Etruriæ figulinis testacea vasa Romam deferebant.*

2. *Reason* is the second measure, or rather *the rule* whereby we judge of intemperance; For whatsoever loads of meat or drink make the

A the reason useleſſe, or troubled, are effects of this deformity; not that reaſon is the adequate meaſure, for a man may be intemperate upon other cauſes, though he doe not force his underſtanding, and trouble his head. Some are ſtrong to drink, and can eat like a wolfe, and love to doe ſo, as fire to deſtroy the ſtubble; ſuch were thoſe Harlots in the Comedy, *Quæ cum amatore ſuo cum cænant liguriunt*: Theſe perſons are to take their accounts from the meaſures of Religion, and the Spirit; though they can talk ſtill or tranſact the affaires of the world, yet if they be not fitted for the things of the Spirit, they are too full of fleſh or wine, and cannot or care not to B attend to the things of God. But reaſon is the limit beyond which temperance never wanders; and in every degree in which our diſcourſe is troubled, and our ſoul is lifted from its wheels, in the ſame degree the ſin prevails. *Dum ſumus in quâdam delinquendi libidine, nebulis quibuſdam inſipientiæ mens obducitur*, ſaith St. *Ambroſe*, when the fleſh-pots reek, and the uncovered diſhes ſend forth a *nidor* and *hungry ſmels*, that cloud hides the face, and puts out the eye of reaſon; and then tell them *mors in ollâ*, that *death is in the pot*, and *folly in the chalice*, that thoſe ſmels are fumes of brimſtone, and vapours of *Egypt*; that they will make their heart eaſie, and their head C ſottiſh, and their colour pale, and their hands trembling, and their feet tormented:

(Mullorum leporúmq; & ſuminis exitus hic eſt,
Sulphureúſq; color carnificéſque pedes.

For that is the end of delicacies, λυπωδία, λευκὸς ἰδεῖν, ὀπτυχεῖς ἀθηΐας καὶ πόνων ἄπειροι, as *Dio Chryſoſtom.* paleneſſe and effeminacy, and lazineſſe, and folly:) yet under the dominion of the pleaſures of ſenſuality, men are ſo ſtript of the uſe of reaſon, that they are not onely D uſeleſſe in wiſe counſels and aſſiſtances, but they have not reaſon enough to avoid the evils of their own throat and belly: when once their reaſon fails, we muſt know, that their temperance and their religion went before.

3. Though reaſon be ſo ſtrictly to be preſerved at our tables as well as at our prayers, and we can never have leave to doe any violence to it; yet the meaſures of Nature may be enlarged beyond the bounds of prime and common neceſſity. For beſides hunger and thirſt, there are ſome labours of the body, and others of the mind, and there are ſorrows and loads upon the ſpirit by its communications with the indiſpoſitions of the body; and as the labouring man E may be ſupplyed with bigger quantities, ſo the *ſtudent* and *contemplative* man with more delicious and ſpritefull nutriment: for as the tender and more delicate eaſily-digeſted meats will not help to carry burthens upon the neck, and hold the plough in ſociety and yokes of the laborious oxen; ſo neither will the pulſe and the leeks, *Lavinian* ſauſages,

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SER. XVI. sausages, and the *Cisalpine* tucets or gobbets of condited buls flesh minister such delicate spirits to the *thinking man*; but his notion will be flat as the noyse of the *Arcadian* porter, and thick as the first juice of his countrey lard, unlesse he makes his body a fit servant to the soul, and both fitted for the imployment.

But in these cases *necessity*, and *prudence*, and *experience* are to make the measures and the rule; and so long as the just end is fairly designed, and aptly ministred to, there ought to be no scruple concerning the quantity or quality of the provision: and he that would stint a Swain by the commons of a Student, and give *Philotas* the Candian, the leavings of *Plato*, does but ill serve the ends of temperance, but worse of prudence and necessity. B

4. 4. Sorrow and a wounded spirit may as well be provided for in the quantity and quality of meat and drink, as any other disease; and this disease by this remedy as well as by any other. For great sorrow and importune melancholy may be as great a sin as a great anger; and if it be a sin in its nature, it is more malignant and dangerous in its quality; as naturally tending to murmur and despair, weariness of Religion, and hatred of God, timorousnesse and jealousies, fantastick images of things and superstition; and therefore as it is necessary to restrain the feavers of anger, so also to warm the freezings C and dulnesse of melancholy by prudent and temperate, but proper and apportion'd diets; and if some meats and drinks make men lustfull, or sleepy, or dull, or lazy, or spritely, or merry, so far as meats and drinks can minister to the passion, and the passion minister Prov. 31. 6. to vertue, so far by this means they may be provided for. *Give strong drink to him that is ready to perish, and wine to those that be of heavy hearts, let him drink and forget his poverty, and remember his misery no more*, said King *Lemuel's* Mother. But this is not intended to be an habituall cure, but single and occasionall; for he that hath a pertinacious sorrow is beyond the cure of meat and drink, and if this become every days physick, it will quickly D become every days sin. 2. It must alwayes keep within the bounds of reason, and never seise upon any portions of affection: The *Germans* use to mingle musick with their bowls, and drink by the measures of the six Notes of Musick:

Ut re*levet* mi*serum* fa*tum*, soli*tósque* la*bores*:

but they sing so long that they forget not their sorrow onely, but their vertue also, and their Religion; and there are some men that fall E into drunkennesse because they would forget a lighter calamity, running into the fire to cure a calenture, and beating their brains out to be quit of the aking of their heads. A mans heavynesse is refreshed long before he comes to drunkennesse; for when he arrives thither, he hath but chang'd his heavynesse, and taken a crime to boot.

5. Even

A 5. Even when a man hath no necessity upon him, no pungent sorrow, or naturall or artificiall necessity, it is lawfull in some cases of eating and drinking to receive pleasure and intend it. For whatsoever is *naturall and necessary*, is therefore *not criminall*, because it is of Gods procuring; and since we eate for need, and the satisfaction of our need is a removing of a pain, and that in nature is the greatest pleasure, it is impossible that in its own nature it should be a sin. But in this case of Conscience, these cautions are to be observed:

1. So long as nature ministers the pleasure and not art, it is materially innocent. *Si tuo veniat jure, luxuria est:* But it is safe while *Seneca.*
B it enters upon natures stock; for it is impossible that the proper effect of health, and temperance, and prudent abstinence should be vicious; and yet these are the parents of the greatest pleasure, in eating and drinking. *Malum panem expecta; bonus fiet; etiam illum tenerum tibi & siligineum fames reddet*: If you abstaine and be hungry, you shall turne the meanest provision into delicate, and desireable.

2. Let all the pleasure of meat and drink be such as can minister to health, and be within the former bounds. For since pleasure in eating and drinking is its naturall appendage, and like a shadow
C follows the substance, as the meat is to be accounted, so is the pleasure: and if these be observed, there is no difference whether nature or art be the Cook. For some constitutions, and some mens customes, and some mens educations, and necessities, and weaknesses are such, that their appetite is to be invited, and their digestion helped, but all this while we are within the bounds of nature and need.

3. It is lawfull when a man needs meat to choose the pleasanter, even meerly for their pleasures; that is, because they are pleasant, besides that they are usefull; this is as lawfull as to
D smell of a rose, or to lye in feathers, or change the posture of our body in bed for ease, or to hear musick, or to walk in gardens rather then the high-wayes; and God hath given us leave to be delighted in those things which he made to that purpose, that we may also be delighted in him that gives them. For so as the more pleasant may *better* serve for *health*, and *directly* to *refreshment*, so *collaterally* to *Religion*: Always provided, that it be in its degree moderate, and we temperate in our desires, without transportation and violence, without unhandsome usages of our selves, or taking from God and from Religion any minutes and portions of our affections.
E When *Eicadastes* the *Epicure* saw a goodly dish of hot meat serv'd up, he sung the verse of *Homer*,

Τῷ δ' ἐγὼ ἄτμος εἶμι, καὶ ἐς πυρὶ χάλκεος ἴσκω,

and swallowed some of it greedily, till by its hands of fire it curled

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his stomach, like parchment in the flame, and he was carryed from his banquet to his grave. A

Non poterat letho nobiliore mori:

It was fit *he* should dye such a death; but *that death* bids us beware of *that folly*.

4. Let the pleasure as it came with the meat, so also passe away with it. *Philoxenus* was a beast, ἤυξατο πτὶ ἢ γεράνου ἀυχένα χεῖν, he wisht his throat as long as a Cranes, that he might be long in swallowing his pleasant morsels: *Mœret quòd magna pars felicitatis exclusa esset corporis angustiis*; he mourned because the pleasure of eating was not spread over all his body, that he might have been an Epicure in his hands: and indeed, if we consider it rightly, great eating and drinking is not the greatest pleasure of the *taste*, but of the *touch*; and *Philoxenus* might feel the unctious juyce slide softly down his throat, but he could not taste it in the middle of the long neck; and we see that they who mean to feast exactly, or delight the palate, do *libare* or *pitissare*, take up little proportions and spread them upon the tongue or palate; but *full morsells* and *great draughts* are easie and soft to the *touch*; but so is the feeling of silke, or handling of a melon, or a moles skin, and as delicious too as eating when it goes beyond the appetites of nature, and the proper pleasures of taste, which cannot be perceived but by a temperate man. And therefore let not the pleasure be intended beyond the taste; that is, beyond those little naturall measures in which God intended that pleasure should accompany your tables. Doe not run to it beforehand, nor chew the chud when the meal is done; delight not in the fancies, and expectations, and remembrances of a pleasant meal; but let it descend *in latrinam*, together with the meals whose attendant pleasure is. B C D

5. Let pleasure be the lesse principall, and used as a servant; it may be modest and prudent to strew the dish with Sugar, or to dip thy bread in vinegar, but to make thy meal of sauces, and to make the accessory become the principall, and pleasure to rule the table, and all the regions of thy soule, is to make a man lesse and lower then an Oglio, of a cheaper value then a Turbat; a servant and a worshipper of *sauces*, and *cookes*, and *pleasure*, and *folly*.

6. Let pleasure as it is used in the regions and limits of nature and prudence, so also be changed into religion and thankfulnesse. *Turtures cum bibunt non resupinant colla*, say Naturalists, Turtles when they drink lift not up their bills; and if we swallow our pleasures without returning the honour and the acknowledgment to God that gave them, we may *largè bibere jumentorum modo*, drink draughts as large as an Oxe, but we shall die like an Oxe, and E

A and change our meats and drinks into eternall rottennesse. In all Religions it hath been permitted to enlarge our Tables in the days of sacrifices and religious festivity. Ser. XVI.

Qui Veientarum festis potare diebus,
Campanâ solitus trullâ, vappámque profestis.

For then the body may rejoyce in fellowship with the soule, and then a pleasant meal is religious, if it be not inordinate. But if our festivall dayes like the *Gentile* sacrifices end in drunkennesse
B [μεθύειν μὴ τὰ θύειν] and our joyes in Religion passe into sensuality and beastly crimes, we change the Holy-day into a day of Death, and our selves become a Sacrifice as in the day of Slaughter.

To summe up this particular, there are, as you perceive, many cautions to make our pleasure safe, but any thing can make it inordinate, and then scarce any thing can keep it from becoming dangerous.

Habet omnis hoc voluptas, *Boetius l. 3. Metr. 7.*
C *Stimulis agit furentes,*
Apiúmque par volantum,
Ubi grata mella fudit,
Fugit & nimis tenaci
Ferit icta corda morsu.

And the pleasure of the honey will not pay for the smart of the sting. *Amores enim & delicia maturè & celeritèr defloreſcunt, & in omnibus rebus voluptatibus maximis fastidium finitimum est.* Nothing is so soon ripe and rotten as pleasure, and upon all pos-
D sessions and states of things, loathing looks, as being not far off; but it sits upon the skirts of pleasure. Ὃς γὰρ τραπέζας * ἐπιρρεξάμενος * μιλιχῶν ἔδηγεν, * ἢ μίγα κλαύσει * πικρὸν μετὰ * δῆλ' ἀντίξοων * συνεφαλκομένων. He that greedily puts his hand to a delicious table, shall weep bitterly when he suffers the convulsions and violence by the divided interests of such contrary juices: Ὅδε γὰρ χυμοῖς * δεσμὸς ἀνάγκας * διχόθεν, θνατοῖς * βίου οἰνοχοεῖ. *For this is the law of our nature and fatall necessity; life is always poured forth from two goblets.*

And now after all this, I pray consider, what a strange madness and prodigious folly possesses many men, that they love to swallow
E death, and diseases, and dishonor, with an appetite which no reason can restrain. We exp. & our servants should not dare to touch what we have forbidden to them; we are watchfull that our children shou'd not swallow poysons, and filthinesse, and unwholesome nourishment; we take care that they should be well manner'd and civil and of fair demeanour; and we our selves desire to be, or

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at least to be accounted wise; and would infinitely scorne to be call'd fooles; and we are so great lovers of health, that we will buy it at any rate of money or observance; and then for honour, it is that which the children of men pursue with passion, it is one of the noblest rewards of vertue, and the proper ornament of the wise and valiant, and yet all these things are not valued or considered, when a merry meeting, or a looser feast calls upon the man to act a scene of *folly* and *madnesse*, and *healthlesnesse* and *dishonour*. We doe to God what we severely punish in our servants; we correct our children for their medling with dangers, which themselves preferre before immortality; and though no man think himselfe fit to be despised, yet he is willing to make himselfe a beast, a sot, and a ridiculous monkey, with the follies and vapors of wine; and when he is high in drinke or fancy, proud as a *Grecian* Orator in the midst of his popular noyses, at the same time he shall talk such dirty language, such mean low things, as may well become a changeling and a foole, for whom the stocks are prepared by the laws, and the just scorne of men. Every drunkard clothes his head with a mighty scorne, and makes himselfe lower at that time then the meanest of his servants; the boyes can laugh at him when he is led like a cripple, directed like a blinde man, and speakes like an infant, imperfect noyses, lisping with a full and spungy tongue, and an empty head, and a vaine and foolish heart: so cheaply does he part with his honour for drink or loads of meat; for which honour he is ready to die, rather then hear it to be disparaged by another; when himselfe destroyes it, as bubbles perish with the breath of children. Doe not the laws of all wise Nations marke the drunkard for a foole, with the meanest and most scornfull punishment? and is there any thing in the world so foolish as a man that is drunk? But good God! what an intolerable sorrow hath seised upon great portions of Mankind, that this folly and madnesse should possesse the greatest spirits, and the wittyest men, the best company, the most sensible of the word *honour*, and the most jealous of loosing the *shadow*, and the most careless of the *thing*? Is it not a horrid thing, that a wise, or a crafty, a learned, or a noble person should dishonour himselfe as a foole, destroy his body as a murtherer, lessen his estate as a prodigall, disgrace every good cause that he can pretend to by his relation, and become an appellative of scorne, a scene of laughter or derision, *and all*, for the reward of forgetfulnesse and madnesse? for there are in immoderate drinking no other pleasures.

A B C D E

Why doe valiant men and brave personages fight and die rather then break the laws of men, or start from their duty to their Prince, and will suffer themselves to be cut in pieces rather then

A then deserve the name of a Traitor or perjur'd? and yet these very men to avoyd the hated name of *Glutton* or *Drunkard*, and to preserve their Temperance, shall not deny themselves one luscious morsell, or poure a cup of wine on the ground, when they are invited to drink by the laws of the circle or wilder company.

Me thinks it were but reason, that if to give life to uphold a cause be not too much, they should not think too much to be hungry and suffer thirst for the reputation of that cause; and therefore much rather that they would thinke it but duty to be B temperate for its honour, and eat and drink in civill and faire measures, that themselves might not lose the reward of so much suffering, and of so good a relation, nor that which they value most be destroyed by drink.

There are in the world a generation of men that are ingag'd in a cause, which they glory in, and pride themselves in its relation and appellative: but yet for that cause they will doe nothing but talk and drink; they are valiant in wine, and witty in healths, and full of stratagem to promote debauchery; but such persons are not considerable in wise accounts; that which C I deplore is, that some men preferre a cause before their life, and yet preferre wine before that cause, and by one drunken meeting set it more backward in its hopes and blessings, then it can be set forward by the counsels and armes of a whole yeer. God hath ways enough to reward a truth without crowning it with successe in the hands of such men. In the mean time they dishonour Religion, and make truth be evill spoken of, and innocent persons to suffer by their very relation, and the cause of God to be reproached in the sentences of erring and abused people; and themselves lose their health and their rea- D son, their honour and their peace, the rewards of sober counsels, and the wholesome effects of wisdome.

Arcanum neq; tu scrutaberis ullius unquam,
Commißúmque teges, & vino tortus & irâ.

Wine discovers more then the rack, and he that will be drunk is not a person fit to be trusted: and though it cannot be expected men should be kinder to their friend, or their Prince, or their honour, then to God, and to their own souls, and to their own E bodies; yet when men are not moved by what is sensible and materiall, by that which smarts and shames presently, they are beyond the cure of Religion, and the hopes of Reason; and therefore they must *lie in hell like sheep, death gnawing upon them, and the righteous shall have domination over them in the morning* of the resurrection.

Seras tutior ibis ad lucernas,
Hæc hora non est tua, cum furit Lyæus
Cùm regnant rosæ, cùm madent capilli.

Much safer it is to go to the severities of a watchfull and a sober life; for all that time of life is lost, when wine, and rage, and pleasure, and folly steale away the heart of a man, and make him goe singing to his grave.

I end with the saying of a wise man; He is fit to sit at the table of the Lord, and to feast with Saints, who moderately uses the creatures which God hath given him: But he that despises even lawfull pleasures, ὐ μόνον συμπόσης τοῦ Θεῶν ἀλλὰ καὶ συνάρχων, shall not onely sit and feast with God, but reign together with him, and partake of his glorious Kingdome.

Sermon, XVII.

THE MARRIAGE RING: OR THE Mysteriousnesse and Duties of Marriage.

Part I.

Ephes. 5. 32, 33.

This is a great mysterie, But I speak concerning Christ and the Church. Nevertheless let every one of you in particular so love his Wife even as himself, and the Wife see that shee reverence her Husband.

D THE first blessing God gave to man was society, and that society was a Marriage, and that Marriage was confederate by God himself, and hallowed by a blessing: and at the same time, and for very many descending ages, not only by the instinct of Nature, but by a superadded forwardnesse (God himself inspiring the desire) * the world was most desirous of children, impatient of barrennesse, accounting single life a curse, and a childlesse person hated by God. The world was rich and empty, and E able to provide for a more numerous posterity then it it had.

——— ——— Ἔξεις Νεμήνιε τέκνα
Χαλκὸν ἔχων· πτωχὸς δ' ἂν καὶ τέκνα φιλεῖ.

You that are rich *Numenius*, you may multiply your family, poor men

* *Quemlibet hominem cui non est uxor, minimè esse hominem, cum etiam in Scriptura dicatur, Masculum & fœminam creavit eos & vocavit nomen eorum Adam seu hominem. R. Eliezer dixit in Gem. Bab. Quicunq; negligit præceptum de multiplicatione humani generis habendum esse veluti homicidam.*

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men are not so fond of children; but when a family could drive their heards, and set their children upon camels, and lead them till they saw a fat soil watered with rivers, and there sit down without paying rent, they thought of nothing but to have great families, that their own relations might swell up to a Patriarchat, and their children be enough to possesse all the regions that they saw, and their grand-children become Princes, and themselves build cities and call them by the name of a childe, and become the fountain of a Nation. This was the consequent of the first blessing, *Increase and multiply*. The next blessing was *the promise of the Messias*, and that also increased in men and women a wonderfull desire of marriage: for as soon as God had chosen the family of *Abraham* tobe the blessed line, from whence the worlds Redeemer should descend according to the flesh, every of his daughters hoped to have the honour to be his Mother, or his Grand-mother or something of his kindred: and to be childeless in Israel was a sorrow to the *Hebrew* women great as the slavery of *Egypt*, or their dishonours in the land of their captivity.

Christiani & apud Athenas, τὰς τῶ ἀγαμίᾳ καὶ ἀγαμίᾳ δίκας refert Julius Pollux l. 3. περὶ ἀγάμων. Idem etiam Lacedæmone & Romæ. vide Festum verb. uxorium, atq; ibi Joseph. Scal.

But when the Messias was come, and his doctrine was published, and his Ministers but few, and the Disciples were to suffer persecution, and to be of an unsetled dwelling, and the Nation of the Jews, in the bosome and society of which the Churchespecially did dwell, were to be scattered and broken all in pieces with fierce calamities, and the world was apt to calumniate and to suspect and dishonour Christians upon pretences, and unreasonable jealousies, and that to all these purposes the state of marriage brought many inconveniences; it pleased God in this new creation to inspire into the hearts of his servants a disposition and strong desires to live a single life, lest the state of marriage should in that conjunction of things become an accidentall impediment to the dissemination of the Gospell, which cal'd men from a confinement in their domestick charges to travell, and flight, and poverty, and difficulty, and Martyrdome: upon this necessity the Apostles and Apostolicall men published Doctrines, declaring the advantages of single life, not by any commandement of the Lord, but by the spirit of prudence, διὰ τὴν ἐνεστῶσαν ἀνάγκην, for the present and then incumbent necessities, and in order to the advantages which did accrew to the publick ministeries and private piety. There are some (said our blessed Lord) who make themselves Eunuchs for the Kingdome of Heaven, that is, for the advantages and the ministery of the Gospell, *non ad vitæ bonæ meritum* (as St. *Austin* in the like case) not that it is a better service of God in it self, but that it is usefull to the first circumstances of the Gospell

Etiam Judæi qui præceptum esse viris πολυσπορίαν aiunt uno ore concedunt tamen dispensatum esse cum iis qui assiduo legis studio vacare volunt, aliàs etiam immunibus ab acriori carnis stimulo. Maimon. cap. 15. Halach. Isboth.

A spell and the infancy of the Kingdome, becauſe the unmarryed perſon does μεριμνᾶν τὰ τῦ κυρίυ, is apt to ſpirituall and Eccleſiaſticall imployments: firſt ἅγιος and then ἁγιαζόμενος, holy in his own perſon, and then ſanctified to publick miniſteries; and it was alſo of eaſe to the Chriſtians themſelves, becauſe as then it was, when they were to flie, and to flie for ought they knew, in winter, and they were perſecuted to the four winds of heaven; and the nurſes and the women with childe were to ſuffer a heavier load of B ſorrow becauſe of the imminent perſecutions; and above all, becauſe of the great fatality of ruine upon the whole nation of the Jewes, well it might be ſaid by St. *Paul* θλῖψιν τῇ σαρκὶ ἕξουσιν οἱ τοιῦτοι, *Such ſhall have trouble in the fleſh*, that is, they that are marryed ſhall, and ſo *at that time* they had: and therefore it was an act of charity to the Chriſtians to give that counſell, ἐγὼ δὲ ὑμῶν φείδομαι *I do this to ſpare you*, and θέλω ὑμᾶς ἀμερίμνους εἶναι: for when the caſe was alter'd and that ſtorm was over, and the firſt neceſſities of the Goſpel ſerved, and *the ſound was gone out into all nations*; in very many perſons it was wholly changed, and not the marryed but the unmarryed had C θλῖψιν ἐν σαρκὶ trouble in the fleſh; and the ſtate of marriage returned to its firſt bleſſing, *& non non erat bonum homini eſſe ſolitarium*, and it was not good for man to be alone.

Τοῦ φέγω δὲ τὰς λοιπὰς μαρτυρίας; ὅτι γάμοις προσωμίλησαν ὧν ἐμνηδὴν ἀφῆ· δύχομαι γὰρ ἀξιοῦν τὰ ἐυγενεῖς πρὸς τῆς ἰσχυρὸν αὐτῶν εὑρεθῆναι ἐν τῇ βασιλείᾳ, ὡς Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ, ὡς Ἰωσὴφ, καὶ Ἰησῦς καὶ τῶν ἄλλων προφητῶν, ὡς Πέτρυ καὶ Παύλυ, καὶ τῶν ἄλλων ἀποστόλων, &c.

Epiſt. ad Philadelph.

But in this firſt intervall, the publick neceſſity and the private zeal mingling together did ſometimes over-act their love of ſingle life, even to the diſparagement of marriage, and to the ſcandall of Religion; which was increaſed by the occaſion of ſome pious perſons renouncing their contract of marriage, not conſummate, with unbeleevers. For when *Flavia Domitilla* being converted by *Nereus* and *Achilleus* the Eunuchs, refuſed to marry *Aurelianus* D to whom ſhe was contracted; if there were not ſome little envie and too ſharp hoſtility in the Eunuchs, to a marryed ſtate, yet *Aurelianus* thought himſelf an injur'd perſon, and caus'd St. *Clemens* who vail'd her, and his ſpouſe both, to dye in the quarrell. St. *Thecla* being converted by St. *Paul* grew ſo in love with virginity, that ſhe leap'd back from the marriage of *Tamyris* where ſhe was lately ingaged. St. *Iphigenia* denyed to marry King *Hirtacus*, and it is ſaid to be done by the advice of St. *Matthew*. And *Suſanna* the Niece of *Diocletian* refus'd the love of *Maximianus* the Emperour; and theſe all had been betrothed; and ſo did St. *Agnes* and E St. *Felicula*, and divers others then and afterwards; inſomuch, that it was reported among the Gentiles, that the Chriſtians did not only hate all that were not of their perſwaſion, but were enemies of the chaſt lawes of marriage; And indeed ſome that were called Chriſtians were ſo; *forbidding to marry, and commanding to abſtain from meats*. Upon this occaſion it grew neceſſary for the Apoſtle

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stle to state the question right, and to do honour to the holy rite of marriage, and to snatch the mystery from the hands of zeal and folly, and to place it in Christs right hand, that all its beauties might appear, and a present convenience might not bring in a false Doctrine, and a perpetuall sin, and an intolerable mischief. The Apostle therefore who himself * had been a marryed man, but was now a widower, does explicate the mysteriousnesse of it, and describes it's honours, and adornes it with rules and provisions of Religion, that as it begins with honour, so it may proceed with piety, and end with glory. A

For although single life hath in it privacy and simplicity of affaires, such solitarinesse and sorrow, such leasure and unactive circumstances of living, that there are more spaces for religion if men would use them to these purposes; and because it may have in it much religion and prayers, and must have in it a perfect mortification of our strongest appetites, is therefore a state of great excellency; yet concerning the state of marriage we are taught from Scripture and the sayings of wise men, great things and honourable. *Marriage is honourable in all men*, so is not single life; for in some it is a snare and a πόρνος, *a trouble in the flesh*, a prison of unruly desires which is attempted daily to be broken. Celibate or single life is never commanded; but in some cases marriage is; and he that burns, sins often if he marries not, he that cannot contain must marry, and he that can contain is not tyed to a single life, but may marry and not sin. Marriage was ordained by God, instituted in Paradise, was the relief of a naturall necessity, and the first blessing from the Lord; he gave to Man not a friend, but a wife, that is, a friend and a wife too: (for a good woman is in her soul the same that a man is, and she is a woman only in her body; that she may have the excellency of the one, and the usefulnesse of the other, and become amiable in both:) it is the seminary of the Church, and daily brings forth sons and daughters unto God; it was ministred to by Angels, and *Raphael* waited upon a young man that he might have a blessed marriage, and that that marriage might repair two sad families, and blesse all their relatives. Our blessed Lord, though he was born of a maiden, yet she was vail'd under the cover of marriage, and she was marryed to a widower; for *Joseph* the supposed Father of our Lord had children by a former wife. The first Miracle that ever *Jesus* did, was to doe honour to a wedding; marriage was in the world before sin, and is in all ages of the world the greatest and most effective antidote against sin, in which all the world had perished if God had not made a remedy; and although sin hath sour'd marriage, and stuck the mans head with cares, and the womans bed with sorrowes in the production of children, yet these are but throws of life and glory; and *she shall be saved in childbearing, if she be found in faith and righteousnesse.* Marriage is a Schoole B C D E

* Ὡς Παῦλος ὁ Παύλε καὶ ἡ Ἀποστόλων τῶν γάμοις συγγενόμενος ἀνήρ· ὃν οὐκ ἀποδοκιμάσας τὴν συμβίωσιν τὸ πρᾶγμα, ἀλλ' ἐν οἰκονομίᾳ ἑαυτῶν τὸ γένος ἔχον ἐπαίνου. Ignatius epistol. ad Philadelph. Et Clemens idem ait apud Eusebium hist. Eccles. lib. 3. sed tamen eam non circumduxit sicut Petrus: probat autem ex Philip. 4.

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A Schoole and exercise of vertue; and though *Marriage* hath *cares*, yet *the single life* hath *desires* which are more troublesome and more dangerous, and often end in sin, while the cares are but instances of duty and exercises of piety; and therefore if single life hath more privacy of devotion, yet marriage hath more necessities and more variety of it, and is an exercise of more graces. In two vertues *celibate* or single life may have the advantage of degrees ordinarily and commonly, that is, in *chastity* and *devotion*: but as in some persons this may fail, and it does in very many, and a marryed man may spend as much time in devotion as any virgins or widowes do, yet B as in marriage even those vertues of chastity and devotion are exercised: so in other instances, this state hath proper exercises and trials for those graces, for which single life can never be crown'd; Here is the proper scene of piety and patience, of the duty of Parents and the charity of relatives; here kindnesse is spread abroad, and love is united and made firm as a centre: Marriage is the nursery of heaven; the virgin sends prayers to God, but she carries but one soul to him; but the state of marriage fils up the C numbers of the elect, and hath in it the labour of love, and the delicacies of friendship, the blessing of society, and the union of hands and hearts; it hath in it lesse of beauty, but more of safety then the single life; it hath more care, but lesse danger; it is more merry, and more sad; is fuller of sorrowes, and fuller of joyes; it lies under more burdens, but it is supported by all the strengths of love and charity, and those burdens are delightfull. Marriage is the mother of the world, and preserves Kingdomes, and fils Cities, and Churches, and Heaven it self: Celibate, like the flie in the heart of an apple, dwels in a perpetuall sweetnesse, but sits alone, and is confin'd and dies in singu- D larity; but marriage, like the usefull Bee, builds a house and gathers sweetnesse from every flower, and labours and unites into societies and republicks, and sends out colonies, and feeds the world with delicacies, and obeys their king, and keeps order, and exercises many vertues, and promotes the interest of mankinde, and is that state of good things to which God hath designed the present constitution of the world.

Χρὴ δ' ἀνεγκλήτως φύσιν ἀντίχθονος τῷ παίδας παίδων καταλείποντι ἀεὶ τῷ θεῷ ὑφήτας ἀνθ' αὑτοῦ παραδιδόναι. *Plato.*

Adde quòd Eunuchus nulla pietate movetur,
Nec generi natisve cavet clementia cunctis
In similes animosq; ligant consortia damni. Claudian.

Καλὰ τὰ παρθενίης μειράλια, παρθενίη δὲ τὸν βίβλον ὤλεσεν ἄν, πᾶσι φυλαξαμένη.

Siquis patriam majorem parentem extinguit, in eo culpa est, quod facit pro sua parte qui se eunuchat aut aliquâ liberos producit, i. e. differt eorum procreationem. Varro in lege Mænia.

Τέκνων ἐνθέσμως ἄλοχον λάζε, καὶ πατὴρ κόσμῳ
Δὸς βέβιον αὐτὸ σέβειν· φεῦγε δὲ μαχλοσύνην.

E Single life makes men in one instance to be like Angels, but marriage in very many things makes the chast pair to be like to Christ. *This is a great mystery*, but it is the symbolicall and sacramentall representment of the greatest mysteries of our Religion. Christ descended from his Fathers bosome, and contracted his divinity with flesh

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flesh and bloud, and marryed our Nature, and we became a Church, the spouse of the bridegroom, which he cleansed with his bloud, and gave her his holy Spirit for a dowry, and heaven for a joynture; begetting children unto God by the Gospel; this spouse he hath joyn'd to himself by an excellent charity, he feeds her at his own table, and lodges her nigh his own heart, provides for all her necessities, relieves her sorrowes, determines her doubts, guides her wandrings, he is become her head, and she as a signet upon his right hand; he first indeed was betrothed to the Synagogue and had many children by her, but she forsook his love, and then he marryed the Church of the Gentiles, and by her as by a second venter had a more numerous issue, *atq; una domus est omnium filiorum ejus*, all the children dwell in the same house, and are heirs of the same promises, intituled to the same inheritance. Here is the eternall conjunction, the indissoluble knot, the exceeding love of Christ, the obedience of the Spouse, the communicating of goods, the uniting of interests, the fruit of marriage, a celestiall generation, a new creature; *Sacramentum hoc magnum est*; this is the sacramentall mystery represented by the holy rite of marriage; so that marriage is divine in its institution, sacred in its union, holy in the mystery, sacramentall in its signification, honourable in its appellative, religious in its imployments: It is advantage to the societies of men, and it is *holinesse to the Lord. Dico autem in Christo & Ecclesiâ*,] It must be in Christ and the Church.

If this be not observed, marriage loses its mysteriousnesse: but because it is to effect much of that which it signifies, it concerns all that enter into those golden fetters to see that Christ and his Church be in at every of its periods, and that it be intirely conducted and over-rul'd by Religion; for so the Apostle passes from the sacramentall rite to the reall duty; *Nevertheless*, that is, although the former discourse were wholly to explicate the conjunction of Christ and his Church by this similitude, yet it hath in it this reall duty, *that the man love his wife, and the wife reverence her husband*; and this is the use we shall now make of it, the particulars of which precept I shall thus dispose.

1. I shall propound the duty as it generally relates to Man and Wife in conjunction. 2. The duty and power of the Man. 3. The rights and priviledges and the duty of the Wife.

1. *In Christo & Ecclesia*] that begins all, and there is great need it should be so, for they that enter into the state of marriage cast a dye of the greatest contingency, and yet of the greatest interest in the world, next to the last throw for eternity.

Νῦν γὰς ἢ πάντεσσιν ἐπὶ ξυρῇ ἴσαται ἀνωγή,
Ἢ μαλὰ λυγρὸς ὄλεθρος Ἀχαιοῖς, ἢ βιῶναι.

Life

A life or death, felicity or a lasting sorrow are in the power of marriage. A woman indeed ventures most, for she hath no sanctuary to retire to, from an evill husband; she must dwell upon her sorrow, and hatch the egges which her own folly or infelicity hath produced; and she is more under it, because her tormentor hath a warrant of prerogative, and the woman may complain to God as subjects do of tyrant Princes, but otherwise she hath no appeal in the causes of unkindenesse. And though the man can run from many hours of his sadnesse, yet he must return to it again, and when he sits among his neighbours he remembers the objection
B that lies in his bosome, and he sighes deeply.

Ah tum te miserum, malíq; fati
Quem attractis pedibus patente portâ
Percurrent mugilésq; raphaníq;

The boyes, and the pedlers, and the fruiterers shall tell of this man, when he is carryed to his grave, that he lived and dyed a poor wretched person. The Stags in the Greek Epigram, whose knees were clog'd with frozen snow upon the mountains, came down
C to the brooks of the vallies, χλῶναι νοτερῆς ἀδμησιν ὠκὺ ῥόου, hoping to thaw their joynts with the waters of the stream; but there the frost overtook them, and bound them fast in ice, till the young heardsmen took them in their stranger snare. It is the unhappy chance of many men, finding many inconveniences upon the mountains of single life, they descend into the vallies of [a] marriage to refresh their troubles, and there they enter into fetters, and are bound to sorrow by the cords of a mans or womans peevishnesse: and the worst of the evill is, they are to thank their own follies; for they fell into
D the snare by entring an improper way: Christ and the Church were no ingredients in their choice: but as the *Indian* women, enter into folly for the price of an Elephant, and think their crime warrantable; so do men and women change their liberty for a rich fortune (like *Eriphyle* the *Argive*, Ἡ χρυσὸν φίλου ἀνδρὸς ἀνέξατο τιμήεντα, she prefer'd gold before a good man) and shew themselves to be lesse then money by overvaluing that to all the content and wise felicity of their lives: and when they have counted the money and their sorrowes together, how willingly would they [b] buy with the losse of all that money, modesty, or sweet nature to their relative! the odde thousand pound would gladly be allowed in good nature and fair
E manners. As very a fool is he that chooses for [c] beauty principally; *cui sunt eruditi oculi & stulta mens* (as one said) whose eyes are witty, and their soul sensuall; It is an ill band of affections to tye two hearts together by a little thread of red and white.

a Ἄγεις ἂν ἧς ἄγαρ' & Νεμλωΐε, πάντα δοκεῖ σοι
Ἐν τῷ ζῆν εἶτ' ἀγαθὰ τῶν ἀγαθῶν·
Εἶθ' ὅταν εἰσέλθῃ γαμετὴ πάλιν οὐδὲν δοκεῖ σοι
Ἐν τῷ ζῆν εἶναι πάντα κακῶν τὰ χαλεπά·
Ἀλλὰ χάειν τέκνων, &c.

b *Non ego illam mihi dotem duco esse quæ dos dicitur, Sed pudicitiam & pudorem, & sedatum cupidinem, Deûm metum, parentum amorem, & cognatûm concordiam.* Plaut. in Amphit.

c *Facies, non uxor amatur.*

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Ὀυδεμίαν φησὶν ἡ τραγῳδία
Ὥνησι κλλ' εἰς πόσιν ξωὰοεγν.

Tres rugæ ſubeant, & ſe cutis arida laxet,
Fiant obſcuri dentes, oculiq; minores,
Collige ſarcinulas dicet libertus, & exi.
Juven. Sat. 6.

And they can love no longer but untill the next ague comes, and they are fond of each other but at the chance of fancy, or the ſmall pox, or childebearing, or care, or time, or any thing that can deſtroy a pretty flower. But it is the baſeſt of all when luſt is the Paranymph and ſolicits the ſuit, and makes the contract, and joyn'd the hands; for this is commonly the effect of the former, according to the Greek proverb,

Ἦτοι μὲν πρώτιστα λέων γένετ' ἠϋγένειος,
Αὖταρ ἔπειτα δράκων ἢ πάρδαλις, ἠδὲ μέγας σῦς.

At firſt for his fair cheeks and comely beard, the beaſt is taken for a Lion, but at laſt he is turn'd to a Dragon or a Leopard, or a Swine. That which is at firſt beauty on the face may prove luſt in the manners.

Αὐτοῖς δὲ τοῖς θεοῖσι τἀὼ κέρκον μόνην
Καὶ μηδὲν ἄλλο περιτραγεῖν δύνει,

So *Eubulus* wittily reprehended ſuch impure contracts; they offer in their maritall ſacrifices nothing but the thigh and that which the Prieſts cut from the goats when they were laid to bleed upon the Altars. Ἐὰν δὲ κάλλος σώματος βλέψῃ τις (ὁ λόγος φησὶ) καὶ αὐτῷ ἡ σὰρξ εἶναι κατ' ἐπιθυμίαν δόξῃ καλὴ σφριγῶσα, ἰδὼν καὶ ἁμαρτήσας δ' ἂ, παιδάριον, κεῖνος, ſaid St. *Clement*. "He or ſhe that looks too curiouſly upon the "beauty of the body, looks too low, and hath fleſh and corrupti- "on in his heart, and is judg'd ſenſuall and earthly in his affections "and deſires. Begin therefore with God, Chriſt is the preſident of marriage and the holy Ghoſt is the fountain of purities and chaſt loves, and he joynes the hearts; and therefore let our firſt ſuit be in the court of heaven, and with deſigns of piety, or ſafety, or charity; let no impure ſpirit defile the virgin purities and *caſtifications of the ſoul*, (as St. *Peters* phraſe is) let all ſuch contracts begin with religious affections.

Conjugium petimus, partúmq; uxoris, at illi
Notum qui pueri, qualiſve futura ſit uxor.

We ſometimes beg of God for a wife or a childe, and he alone knows what the wife ſhall prove, and by what diſpoſitions and manners and into what fortune that childe ſhall enter: but we ſhall not need to fear concerning the event of it, if religion, and fair intentions, and pru-

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A prudence manage, and conduct it all the way. The preservation of a family, the production of children, the avoiding fornication, the refreshment of our sorrowes by the comforts of society, all these are fair ends of marriage and hallow the entrance; but in these there is a speciall order; society was the first designed, *It is not good for man to be alone*; Children was the next, *Increase and multiply*; but the avoiding fornication came in by the superfetation of the evill accidents of the world. The first makes marriage delectable, the second necessary to the publick, the third necessary to the particular; This is for safety; for life and
B heaven it self;

Nam simulac venas inflavit dira cupido,
Huc juvenes æquum est descendere; ——

The other have in them joy and a portion of immortality: the first makes the mans heart glad, the second is the friend of Kingdomes, and cities, and families, and the third is the enemy to hell, and an antidote of the chiefest inlet to damnation: but of all these the no-
C blest end is the multiplying children, *Mundus cum patet, Deorum tristium atq; inferûm quasi patet janua; propterea uxorem liberorum quærendorum causâ ducere religiosum est*, said *Varro*, It is religion to marry for children; and *Quintilian* puts it into the definition of a wife, *est enim uxor quam jungit, quam diducit utilitas; cujus hæc reverentia est, quòd videtur inventa in causa liberorum*, and therefore St. *Ignatius* when he had spoken of *Elias*, and *Titus*, and *Clement*, with an honourable mention of their virgin state, lest he might seem to have lessened the marryed Apostles, at whose feet in Christs Kingdome he thought himself unworthy to sit, he gives this testi-
D mony, they were τοῖς γάμοις συγκαταβάσεως οὐχ ὑπὸ συμβολῆς ἢ εἴδει τὸ πρᾶγμα, ἀλλ' ἐπ' εὐσεβείας ἑαυτῶν τῷ γένει ἔχον ἐκείνοις, that they might not be disparaged in their great names of holinesse and severity, they were secured by not marrying to satisfie their lower appetites, but out of desire of children. Other considerations, if they be incident and by way of appendage, are also considerable in the accounts of prudence; but when they become principles, they defile the mystery and make the blessing doubtfull: *Amabit sapiens, cupient cæteri*, said *Afranius*, love is a fair inducement, but desire and appetite are rude, and the characterismes of a sensuall person: *Amare justi & boni est, cupere impotentis*; to love, belongs to a just and a good man; but to lust,
E or furiously and passionately to desire, is the sign of impotency and an unruly minde.

Macrobius ex Varrone.

Epist. ad Philadelph.

2. Man and wife are equally concerned to avoid all offences of each other in the beginning of their conversation: every little thing can blast an infant blossome; and the breath of the south can shake the little rings of the Vine, when first they begin to curle like the

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locks of a new weaned boy; but when by age and consolidation they stiffen into the hardnesse of a stem, and have by the warm embraces of the sun and the kisses of heaven brought forth their clusters, they can endure the storms of the North, and the loud noises of a tempest, and yet never be broken: so are the early unions of an unfixed marriage; watchfull and observant, jealous and busie, inquisitive and carefull, and apt to take alarum at every unkind word. For infirmities do not manifest themselves in the first scenes, but in the succession of a long society; and it is not chance or weaknesse when it appears at first, but it is want of love or prudence, or it will be so expounded; and that which appears ill at first usually affrights the unexperienced man or woman, who makes unequall conjectures, and fancies mighty sorrowes by the proportions of the new and early unkindnesse. It is a very great passion, or a huge folly, or a certain want of love, that cannot preserve the colours and beauties of kindnesse, so long as publick honesty requires man to wear their sorrows for the death of a friend. *Plutarch* compares a new marriage to a vessell before the hoops are on, καὶ ἀρχὰς μὲν ὑπὸ τῆς πυκνότητος ἑαδίως διαπάτημα σαπράσεως, every thing dissolves their tender compaginations, but χρόνῳ τῇ ἁρμῶν σύμπηξιν λαβόντων μόγις ὑπὸ πυρὸς καὶ σιδήρου διαλύεται, when the joynts are stiffned and are tyed by a firm compliance and proportion'd bending, scarcely can it be dissolved without fire or the violence of iron. After the hearts of the man and the wife are endeared and hardned by a mutuall confidence, and an experience longer then an artifice and pretence can last, there are a great many remembrances and some things present that dash all little unkindnesses in pieces. The little boy in the Greek Epigram, that was creeping down a precipice was invited to his safety by the sight of his mothers pap, when nothing else could entice him to return: and the band of common children, and the sight of her that nurses what is most dear to him, and the endearments of each other in the course of a long society, and the same relation is an excellent security to redintegrate and to call that love back which folly and trifling accidents would disturb.

Μαζὸν τῦ λοιμῦ λύσεος καὶ θανάτυ.

——*Tormentum ingens nubentibus hæret*
Quæ nequeunt parere, & partu retinere maritos.

When it is come thus farre, it is hard untwisting the knot; but be carefull in its first coalition, that there be no rudenesse done; for if there be, it will for ever after be apt to start and to be diseased.

3. Let man and wife be carefull to stifle little * things, that as fast as they spring, they be cut down and trod upon; for if they be suffered to grow by numbers, they make the spirit peevish, and the society troublesome, and the affections loose and easie by an habituall aversation. Some men are more vexed with a flie then with a wound; and

* *Quædam parva quidem, sed non toleranda maritis.*

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A and when the gnats disturbe our sleep, and the reason is disquieted but not perfectly awakened; it is often seen that he is fuller of trouble then if in the day light of his reason he were to contest with a potent enemy. In the frequent little accidents of a family, a mans reason cannot alwaies be awake; and when his discourses are imperfect, and a trifling trouble makes him yet more restlesse, he is soon betrayed to the violence of passion. It is certain that the man or woman are in a state of weaknesse and folly then, when they can be troubled with a trifling accident; and therefore it is not good to tempt their affections when they are in that state of danger. In this
B case the caution is, to subtract fuell from the sudden flame; for stubble though it be quickly kindled, yet it is as soon extinguished, if it be not blown by a pertinacious breath, or fed with new materials; adde no new provocations to the accident, and do not inflame this, and peace will soon return, and the discontent will passe away soon, as the sparks from the collision of a flint: ever remembring that discontents proceeding from daily little things, do breed a secret undiscernible disease, which is more dangerous then a feaver proceeding from a discerned notorious surfeit.

4. Let them be sure to abstain from all those things which by
C experience and observation they finde to be contrary to each other. They that govern Elephants never appear before them in white, and the masters of buls keep from them all garments of bloud and scarlet, as knowing that they will be impatient of civill usages and discipline when their natures are provoked by their proper antipathies. The ancients in their maritall Hieroglyphicks us'd to depict *Mercury* strnding by *Venus*, to signifie, that by fair language and sweet intreaties, the mindes of each other should be united; and hard by them *Suadam & Gratias descripserunt*, they would have all deliciousnesse of manners, compliance and mutuall observance to
D abide.

5. Let the husband and wife infinitely avoid a curious distinction of *mine* and *thine*; for this hath caused all the lawes, and all the suits, and all the wars in the world; let them who have but one person, have also but one interest. The husband and wife are heirs to each other (as *Dionysius Halicarnasseus* relates from *Romulus*) if they dye without children, but if there be children, the wife is τῆς παιδῶν ἰσόμοιρος, a partner in the inheritance; But during their life the use and imployment is common to both their necessities, and in this there is no other difference of right, but that the man hath the dispensation
E of all, and may keep it from his wife just as the governour of a Town may keep it from the right owner; he hath the *power*, but *no right* to do so. And when either of them begins to impropriate, it is like a tumor in the flesh, it drawes more then its share, but what it feeds on turns to a bile: and therefore the *Romans* forbad any donations to be made between man and wife, because neither

—Hujus n. vari summiq; voluptas
Nulla boni, quoties animo corrupta superbo
Plus aloes quam mellis habet—
Juven. Sat. 6.

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of them could transfer a new right of those things which already they had in common; but this is to be understood only concerning the uses of necessity and personall conveniences; for so all may be the womans, and all may be the mans in severall regards. *Corvinus* dwels in a farm and receives all its profits, and reaps and sowes as he please, and eats of the corn and drinks of the wine, it is his own: but all that also is his Lords, and for it, *Corvinus* payes acknowledgement; and his patron hath such powers and uses of it as are proper to the Lords; and yet for all this, it may be the Kings too, to all the purposes that he can need, and is all to be accounted in the *census* and for certain services, and times of danger: So are the riches of a family, they are a womans as well as a mans; they are hers for need, and hers for ornament, and hers for modest delight, and for the uses of Religion and prudent charity; but the disposing them into portions of inheritance, the assignation of charges and governments, stipends and rewards, annuities and greater donatives are the reserves of the superior right, and not to be invaded by the under-possessors. But in those things where they ought to be common, if the spleen or the belly swels and drawes into its capacity much of that which should be spent upon those parts which have an equall right to be maintain'd, it is a dropsie or a consumption of the whole, something that is evill becaus it is unnaturall and monstrous. *Macarius* in is 32 Homily speaks fully in this particular, a woman betrothed to a man bears all her portion, and with a mighty love pours it into the hands of her husband, and sayes, ἐμὸν οὐδὲν ἔχω, I have nothing of my own, my goods, my portion, my body and my minde is yours. Νόμῳ γὰρ ἅπαντα γίγνεται τῷ γαμοῦντι, ἡ πᾶσα, τὴν δόξαν, τὰς ἐπαινοὺς, all that a woman hath is reckoned to the right of her husband; not her wealth and her person only, but her reputation and her praise; So *Lucian*. But as the earth, the mother of all creatures here below, sends up all its vapours and proper emissions at the command of the Sun, and yet requires them again to refresh her own needs, and they are deposited between them both in the bosome of a cloud as a common receptacle, that they may cool his flames, and yet descend to make her fruitfull: so are the proprieties of a wife to be dispos'd of by her Lord; and yet all are for her provisions, it being a part of his need to refresh and supply hers, and it serves the interest of both while it serves the necessities of either.

Ῥητόραν διδάσκαλος.

These are the duties of them both, which have common regards and equall necessities, and obligations; and indeed there is scarce any matter of duty, but it concerns them both alike, and is only distinguished by names, and hath its variety by circumstances and little accidents: and what in one is call'd *love*, in the other is called *reverence*; and what in the wife is *obedience*, the same in the man is *duty*. He provides, and she dispenses; he gives com-

A commandements, and ſhe rules by them; he rules her by authority, and ſhe rules him by love; ſhe ought by all means to pleaſe him, and he muſt by no means diſpleaſe her. For as the heart is ſet in the midſt of the body, and though it ſtrikes to one ſide by the prerogative of Nature, yet thoſe throbs and conſtant motions are felt on the other ſide alſo, and the influence is equall to both: ſo it is in conjugall duties; ſome motions are to the one ſide more then to the other, but the intereſt is on both, and the duty is equall in the ſeverall inſtances. If it be otherwiſe, the man injoyes a wife as *Periander* did his dead *Meliſſa*, by an unnaturall
B union, neither pleaſing, nor holy, uſeleſſe to all the purpoſes of ſociety, and dead to content.

Serm.

SERMON, XVIII.

Part II.

THe next inquiry is more particular, and conſiders the power and duty of the man; *Let every one of you ſo love his wife even as himſelf*; ſhe is as himſelf, the man hath power over her as over himſelf, and muſt love her equally. A husbands power over his wife is paternall and friendly, not magiſteriall and deſpotick. The wife is in *perpetuâ tutelâ*, under conduct and counſell; for the power a man hath is founded in the underſtanding, not in the will or force; it is not a power of coercion, but a power of advice, and that government that wiſe men have over thoſe who are fit to be conducted by them: *Et vos in manu & in tutelâ non in ſervitio debetis habere eas, & malle patres vos, & viros, quàm dominos dici*, ſaid *Valerius* in *Livie*; Husbands ſhould rather be *Fathers* then *Lords*. *Homer* addes more ſoft appellatives to the character of a husbands duty, πατὴρ μὲν γάρ ἐσσι αὐτῇ ἠδὲ πότνια μήτηρ, ἠδὲ κασίγνητος, Thou art to be a father and a mother to her, and a brother: and great reaſon, unleſſe the ſtate of marriage ſhould be no better then the condition of an Orphan. For ſhe that is bound to leave father and mother, and brother for thee, either is miſerable like a poor fatherleſſe childe, or elſe ought to finde all theſe and more in thee. *Medea* in *Euripides* had cauſe to complain when ſhe found it otherwiſe.

Πάντων δ' ὅσ' ἐς ἔμψυχα ἠ γνώμαν ἔχει
Γυναῖκές ἐσμεν ἀθλιώτατον φυτὸν,
Ἃς πρῶτα μὲν δεῖ χρημάτων ὑπερβολῇ
Πόσιν πρίασθαι, δεσπότου τε σώματος λαβεῖν.

Exhort. ad virg. Which St. *Ambroſe* well tranſlates: It is ſad] when virgins are with their own money ſold to ſlavery; and that ſervices are in better ſtate then marriages; for they receive wages, but theſe buy their fetters and pay dear for their loſſe of liberty: and therefore the Romans expreſſed the mans power over his wife but by a gentle word, *Nec verò mulieribus præfectus reponatur, qui apud Græcos creari ſolet, ſed ſit cenſor qui viros doceat* moderari uxoribus; ſaid *Cicero*

A *Cicero*, let there be no governour of the women appointed but a censor of manners, one to teach the men *to moderate their wives*, that is, fairly to induce them to the measures of their own proportions. It was rarely observed of *Philo*, Εὖ τὸ μὴ φάναι, ἣν γυνὴ ἣν ὕδωκάς μοι, ἀλλὰ, μετ' ἐμοῦ· ἡ γὰρ ἐμοὶ ὡς κτῆμα τῶν ἄλλων ἔδωκας, ἀλλὰ πρὸς αὐτὸν ἀφῆκας ἀνεπὸν καὶ ἐλεύθερον. when *Adam* made that fond excuse for his folly in eating the forbidden fruit, he said [The woman thou gavest to be with me she gave me] He saies not [the woman which thou gavest to me] no such thing; she is none of his goods, none of his possessions, not to be reckoned among his servants; God did not give her to him so; but
B [the woman thou gavest *to be with me*] that is, to be my partner, the companion of my joyes and sorrowes, thou gavest her for use, not for dominion. The dominion of a man over his wife is no other then as the soul rules the body; for which it takes a mighty care, and uses it with a delicate tenderness, and cares for it in all contingencies, and watches to keep it from all evils, and studies to make for it fair provisions, and very often is led by its inclinations and desires, and does never contradict its appetites, but when they are evill, and then also not without some trouble and sorrow; and its government comes only to this, it furnishes the body with
C light and understanding, and the body furnishes the soul with hands and feet; the soul governs, because the body cannot else be happy, but the *government* is no other then *provision*; as a nurse governs a childe when she causes him to eat and to be warm, and dry and quiet; and yet even the very government it self is divided; for man and wife in the family are as the Sun and Moon in the firmament of heaven; He rules by day, and she by night, that is, in the lesser and more proper circles of her affairs; in the conduct of domestick provisions and necessary offices, and shines only by his light and rules by his authority: and as the Moon in
D opposition to the Sun shines brightest, that is, then, when she is in her own circles and separate regions; so is the authority of the wife then most conspicuous when she is separate and in her proper sphere, in *Gynaceo* in the nursery and offices of domestick employment; but when she is in conjunction with the Sun her Brother, that is, in that place and employment in which his care and proper offices are imployed, her light is not seen, her authority hath no proper businesse; but else there is no difference: for they were barbarous people, among whom wives were in stead of servants, said *Spartianus* in *Caracalla*; and it is a sign of impotency and weakness to force
E the camels to kneel for their load, because thou hast not spirit and strength enough to climbe: to make the affections and evenness of a wife bend by the flexures of a servant, is a sign the man is not wise enough to govern, when another stands by. So many differences as can be in the appellatives of *Dominus* and *Domina*, Governour and Governesse, Lord and Lady, Master and Mistresse, the

Sr.XVIII the ſame difference there is in the authority of man and woman, and no more; *Si tu Caius ego Caia*, was publickly proclaimed upon the threſhold of the young mans houſe, when the bride enter'd into his hands and power; and the title of *Domina* in the ſenſe of the civill Law was among the *Romans* given to wives.

Æneid. 6. *Hi Dominam Ditis thalamo deducere adorti*,

ſaid *Virgil*: where though *Servius* ſaies it was ſpoken after the manner of the *Greeks* who call'd the wife δέσποιναν Lady or Miſtreſſe, yet it was ſo amongſt both the Nations, *Ac domûs Dominam voca*, Epithal. Juliæ. ſaies *Catullus*; *Hærebit Dominæ vir comes ipſe ſuæ*, ſo *Martial*; and therefore although there is a juſt meaſure of ſubjection and obedience due from the wife to the husband (as I ſhall after explain) yet nothing of this is expreſſed in the mans character, or in his duty; he is not commanded to rule, nor inſtructed how, nor bidden to exact obedience, or to defend his priviledge; all his duty is ſignified by *love*, by *nouriſhing and cheriſhing*, by being joyned to her Eph. 5. 25. in all the unions of charity, by *not being bitter to her*, by *dwelling* Col. 3. 19. *with her according to knowledge, giving honour to her*: ſo that it ſeems 1 Pet. 3. 7. to be with husbands, as it is with Biſhops and Prieſts, to whom much honour is due, but yet ſo that if they ſtand upon it, and challenge it, they become leſſe honourable; and as amongſt men and women humility is the way to be prefer'd; ſo it is in husbands, they ſhall prevail by ceſſion, by ſweetneſſe and counſell, and charity and compliance. So that we cannot diſcourſe of the mans right, without deſcribing the meaſures of his duty; that therefore followes next.

Let him love his wife even as himſelf:] that's his duty, and the meaſure of it too; which is ſo plain, that if he underſtands how he treats himſelf, there needs nothing be added concerning his demeanour towards her, ſave only that we adde the particulars, in which holy Scripture inſtances this generall commandement.

Μὴ πικραίνεσθε. That's the firſt. *Be not bitter againſt her*; and this is the leaſt Index and ſignification of love; a civill man is never bitter againſt a friend or a ſtranger, much leſſe to him that enters under his roof, and is ſecured by the lawes of hoſpitality. But a wife does all that, and more; ſhe quits all her intereſt for his love, ſhe gives him all that ſhe can give, ſhe is as much the ſame perſon as another can be the ſame, who is conjoyned by love, and myſtery, and religion, and all that is ſacred and profane.

Non equidem hoc dubites amborum fœdere certo
Conſentire dies, & ab uno ſidere duci;

They have the ſame fortune, the ſame family, the ſame children, the ſame

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same religion, the same interest, the same flesh [*erunt duo in carnem unam*] and therefore this the Apostle urges for his μὴ πικραίνεσθε, *no man hateth his own flesh, but nourisheth and cherisheth it*; and he certainly is strangely sacrilegious and a violator of the rights of hospitality and sanctuary, who uses her rudely, who is fled for protection, not only to his house, but also to his heart, and bosome. A wise man will not wrangle with any one, much lesse with his dearest relative; and if it be accounted undecent to embrace in publick, it is extremely shamefull to brawle in publick, for the other is in it self lawfull, but this never, though it were assisted with the best circumstances of which it is capable. *Marcus Aurelius* said, that a wise man ought *often* to *admonish* his wife, to *reprove her seldome*, but *never to lay his hands* * upon her: *neq; verberibus neq; maledictis exasperandam uxorem*, said the Doctors of the Jewes; and *Homer* brings in *Jupiter* sometimes speaking sharply to *Juno* (according to the Greek liberty and Empire) but made a pause at striking her,

* *Ah lapis est, ferrumq;, suam quicunq; puellam*
Verberat, è cœlo diripit ille Deos.
Sit satis è membris tenuem præscindere vestem,
Sit satis ornatas dissoluisse comas,
Sit lachrymas movisse satis. quater ille beatus,
Quo tenera irato flere puella potest.
Sed manibus qui sæva erit, scutúmq; sudémq;
Is gerat, & missi sit procul à Venere.
Tibull.

Οὐ μὰν ὅιδ' εἰ αὖτε κακορραφίης ἀλεγεινῆς
Πρώτη ἐπαύρηαι καί σε πλαγῆσιν ἰμάσσω. *Iliad. O.*

And the Ancients use to sacrifice to *Juno* γαμήλιον or the president of Marriage without gall, and St. *Basil* observes and urges it, by way of upbraiding quarrelling husbands; *etiam vipera virus ob nuptiarum venerationem evomit*, the Viper casts all his poison when he marries his female, *Tu duritiam animi, tu feritatem, tu crudelitatem ob unionis reverentiam non deponis?* He is worse then a viper who for the reverence of this sacred union will not abstain from such a poisonous bitternesse; and how shall he embrace that person whom he hath smitten reproachfully? for those kindnesses are undecent which the fighting man payes unto his wife. St. *Chrysostome* preaching earnestly against this barbarous inhumanity of striking the wife, or reviling her with evill language, saies it is as if a King should beat his Viceroy and use him like a dog; from whom most of that reverence and majesty must needs depart which he first put upon him, and the subjects shall pay him lesse duty, by how much his Prince hath treated him with lesse civility; but the losse redounds to himself; and the government of the whole family shall be disordered, if blowes be laid upon that shoulder which together with the other ought to bear nothing but the cares and the issues of a prudent government. And it is observable that no man ever did this rudenesse for a vertuous end; it is an incompetent instrument, and may proceed from wrath and folly, but can never end in vertue and the unions of a prudent and fair society.

Homil. 7. Hexaem.

Quòd

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Quòd si verberaveris exasperabis morbum, (saith St. *Chrysostome*) *asperitas enim mansuetudine non aliâ asperitate dissolvitur*; if you strike you exasperate the wound, and (like *Cato* at *Utica* in his despair) tear the wounds in pieces; and yet he that did so ill to himself whom he lov'd well, he lov'd not women tenderly, and yet would never strike; And if the man cannot endure her talking, how can she endure his striking? But this caution contains a duty in it which none prevaricates but the meanest of the people, fools and bedlams, whose kindnesse is a curse, whose government is by chance and violence, and their families are herds of talking cattell.

Sic alternos reficit cursus
Alternus amor, sic astrigeris
Bellum discors exulat oris.
Hæc concordia temperat æquis
Elementa modis, ut pugnantia
Vicibus cedant humida siccis,
Fungántq; fidem frigora flammis.

The maritall love is infinitely removed from all possibility of such rudenesses: it is a thing pure as light, sacred as a Temple, lasting as the world; *Amicitia quæ desinere potuit nunquam vera fuit*, said one; that love that can cease was never true: it is ὁμιλία, so *Moses* call'd it; it is σύνοια, so St. *Paul*; it is φιλία, so *Homer*; it is φιλοφροσύνη, so *Plutarch*; that is, it contains in it all sweetnesse, and all society, and all felicity, and all prudence, and all wisdome. For there is nothing can please a man without love, and if a man be weary of the wise discourses of the Apostles, and of the innocency of an even and a private fortune, or hates peace or a fruitfull year, he hath reaped thorns and thistles from the choicest flowers of Paradise; *For nothing can sweeten felicity it self, but love*; but when a man dwels in love, then the brests of his wife are pleasant as the droppings upon the hill of Hermon, her eyes are fair as the light of heaven, she is a fountain sealed, and he can quench his thirst, and ease his cares, and lay his sorrowes down upon her lap, and can retire home as to his sanctuary and refectory, and his gardens of sweetnesse and chast refreshments. * No man can tell but he that loves his children, how many delicious accents make a mans heart dance in the pretty conversation of those dear pledges, their childishnesse, their stammering, their little angers, their innocence, their imperfections, their necessities are so many little emanations of joy and comfort to him that delights in their persons and society; but he that loves not his wife and children, feeds a Lionesse at home, and broods a nest of sorrowes; and blessing it self cannot make him happy; so that all the commandements of God injoyning a man to *love his wife*, are nothing but so many necessities and capacities

*Felices ter & amplius
Quos irrupta tenet copula, nec malis
Divulsus querimoniis
Suprema citius solvet amor die.*
Horat.

A pacities of joy. *She that is lov'd is safe*, and *he that loves is joyfull.* Love is a union of all things excellent; it contains in it proportion and satisfaction, and rest, and confidence: and I wish that this were so much proceeded in, that the Heathens themselves could not go beyond us in this vertue, and its proper, and its appendant happinesse. *Tiberius Gracchus* chose to die for the safety of his wife; and yet me thinks to a Christian to do so, should be no hard thing; for many servants will dye for their masters, and many Gentlemen will die for their friend; but the examples are not so many of those that are ready to do it for their deerest relatives, and yet some
B there have been. *Baptista Fregosa* tels of *Neapolitan* that gave himself a slave to the Moores, that he might follow his wife; and *Dominicus Catalusius* the Prince of *Lesbos* kept company with his Lady when she was a Leper; and these are greater things then to die.

But the cases in which this can be required are so rare and contingent, that holy Scripture instances not the duty in this particular; but it contains in it that the husband should nourish and cherish her, that he should refresh her sorrowes and intice her tears into confidence and pretty arts of rest; for even the fig-trees that grew
C in Paradise had sharp pointed leaves, and harshnesses fit to mortifie the too forward lusting after the sweetnesse of the fruit. But it will concern the prudence of the husbands love to make the cares and evils as simple and easie as he can, by doubling the joyes and acts of a carefull friendship, by tolerating her infirmities, (because by so doing, he either cures her, or makes himself better) by fairly expounding all the little traverses of society and communication, by taking every thing by the right handle, (as *Plutarchs* expression is) for there is nothing but may be misinterpreted, and yet if it be capable of a fair construction, it is the office of
D love to make it.

Uxoris vitium tollas opus est, aut feras: Qui tollit vitium, uxorem commodiusculam Sibi præstat; qui fert, sese meliorem facit. Varro.

——— Εὖ λογεῖν
Δ' οἷ' ἄν τι λέξῃ, χρὴ δοκεῖν κἂν μὴ λέγῃ.
——— Καὶ κρατεῖν
Ἂν τὸ ξυνοίσῃ πρὸς χάριν μέλλῃ λέγειν.

Eurip.

Love will account that to be well said, which it may be was not so intended; and then it may cause it to be so another time.

E 3. Hither also is to be referred that he secure the interest of her vertue and felicity by a fair example; for a wife to a husband, is like a line or superficies, it hath dimensions of its own, but no motion or proper affections; but commonly put on such images of vertues or vices as are presented to them by their husbands Idea: and if thou beest vicious, *complain not that she is infected that lies in the bosome*; the interest of whose love ties her to transcribe thy

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copy and write after the characters of thy manners. *Paris* was a man of pleasure, and *Helena* was an adultéresse, and she added covetousnesse upon her own account. But *Ulysses* was a prudent man, and a wary counsellor, sober and severe, and he efformed his wife into such imagery as he desir'd, and she was chast as the snows upon the mountains, diligent as the fatall sisters, alwaies busie, and alwaies faithfull: γλῶσσαν μὲν ἀργὸν, χεῖρα δ' εἶχεν ἐργάτιν, she had a lazie tongue and a busie hand. A

Καὶ ἀνόθευτον τηρεῖν τὸν γάμον.

4. Above all the instances of love, let him preserve towards her an inviolable faith, and an unspotted chastity, for this is *the marriage Ring*, it tyes two hearts by an eternall band; it is like the Cherubims flaming sword set for the guard of Paradise; he that passes into that garden, now that is immur'd by Christ and the Church, enters into the shades of death. No man must torch the forbidden Tree, that in the midst of the garden, which is the tree of knowledge and life. Chastity is the security of love, and preserves all the mysteriousnesse like the secrets of a Temple. Under this lock is deposited security of families, the union of affections, the repairer of accidentall breaches. B

——Καὶ σφ' ἄκεσσα νέεσθαι λύσω
Εἰς ἑνὸς ἀνέσσαι ὁμοθλιῶν φιλότητι. C

This is a grace that is shut up and secur'd by all arts of heaven, and the defence of lawes, the locks and bars of modesty, by honour and reputation, by fear and shame, by interest and high regards; and that contract that is intended to be for ever, is yet dissolv'd and broken by the violation of this; nothing but death can do so much evill to the holy ties of marriage, as unchastity and breach of faith can. The shepherd *Cratis* falling in love with a she goat, had his brains beaten out with a buck as he lay asleep; and by the lawes of the *Romans*, a man might kill his daughter or his wife if he surprised her in the breach of her holy vowes, which are as sacred as the threads of life, secret as the privacies of the sanctuary, and holy as the society of Angels. *Nullæ sunt inimicitiæ nisi amoris acerbæ*, and God that commanded us to forgive our enemies left it in our choice, and hath not commanded us to forgive an adulterous husband or a wife; but the offended parties displeasure may passe into an eternall separation of society and friendship. Now in this grace it is fit that the wisdome and severity of the man should hold forth a pure taper, that his wife may by seeing the beauties and transparency of that Crystall dresse her minde and her body by the light of so pure reflexions; It is certain he will expect it from the modesty and retirement, from the passive nature and colder temper, from the humility and fear, from the honour and love of his wife, that she be pure as the eye D E

of

A of heaven: and therefore it is but reason that the wisdome and nobleneſſe, the love and confidence, the ſtrength and ſeverity of the man ſhould be as holy and certain in this grace, as he is a ſevere exactor of it at her hands, *who can more eaſily be tempted by another, and leſſe by her ſelf.* Sect. XVIII

These are the little lines of *a mans duty*, which like threds of light from the body of the Sun do clearly deſcribe all the regions of his proper obligations. Now concerning the womans duty, although it conſiſts in doing whatſoever her husband commands, and ſo receives meaſures from the rules of his government, yet there are B alſo ſome lines of life depicted upon her hands, by which ſhe may read and know how to proportion out her duty to her husband.

1. The firſt is *obedience*, which becauſe it is no where enjoyned that the man ſhould exact of her, but often commanded to her to pay, gives demonſtration that it is a voluntary ceſſion that is required, ſuch a ceſſion as muſt be without *coercion* and *violence* on his part, but upon *fair inducements*, and *reaſonableneſſe in the thing*, and out of *love*, and *honour* on her part. When God commands us to love him, he means we ſhould obey him; *This is love that ye keep* C *my Commandements*, and, *if ye love me* (ſaid our Lord) *keep my Commandements*: Now as Chriſt is to the Church, ſo is man to the wife: and therefore *obedience* is the beſt inſtance of her love; for it proclaims her ſubmiſſion, her humility, her opinion of his wiſdome, his preeminence in the family, the right of his priviledge, and the injunction impoſed by God upon her ſexe, that although *in ſorrow ſhe brings forth children*, yet with *love and choice ſhe ſhould obey*. The *mans authority is love*, and *the womans love is obedience*; and it was not rightly obſerved of him that ſaid, when woman fell God made her timorous that ſhe might be rul'd, D apt and eaſie to obey, for this obedience is no way founded in fear, but in love and reverence. *Receptæ reverentiæ eſt ſi mulier viro ſubſit*, ſaid the Law; unleſſe alſo that we will adde, that it is an effect of that modeſty which like rubies adorn the necks and cheeks of women. *Pudicitia eſt, pater, eos magnificare qui nos ſocias ſumpſerunt ſibi*; ſaid the maiden in the comedy: It is modeſty to advance and highly to honour them who have honoured us by making us to be the companions of their deareſt excellencies; for the woman that went before the man in the way of death, is commanded to follow him in the way of love: and that makes the ſociety to be perfect, and the union profitable, and the harmony E compleat.

C. alia D. ſolut. Matrim.

Pluatus in Stichо.

Inferior Matrona ſuo ſit, Sexte, marito;
Non aliter fiunt fœmina virq; pares.

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For then the ſoul and body make a perfect man when the ſoul commands wiſely, or rules lovingly, and cares profitably, and provides plentifully, and conducts charitably, that body which is its partner and yet the inferiour. But if the body ſhall give lawes, and by the violence of the appetite, firſt abuſe the underſtanding, and then poſſeſſe the ſuperior portion of the will and choice, the body and the ſoul are not apt company, and the man is a fool and miſerable. If the ſoul rules not, it cannot be a companion; either it muſt govern, or be a ſlave; Never was King depoſed and ſuffered to live in the ſtate of peerage and equall honour, but made a priſoner, or put to death; and thoſe women that had rather lead the blinde then follow prudent guides, rule fools and eaſie men, then obey the powerfull and the wiſe, never made a good ſociety in a houſe; a wife never can become equall but by obeying; but ſo her power while it is in minority, makes up the authority of the man integrall, and becomes one government, as themſelves are one man. *Male and Female created he them, and called their name Adam*, ſaith the holy Scripture; they are but one: and therefore the ſeverall parts of this one man muſt ſtand in the place where God appointed, that the lower parts may do their offices in their own ſtation, and promote the common intereſt of the whole. A ruling woman is intolerable,

Gen. 5. 2.

Juvenal.

——— Faciunt graviora coacta
Imperio ſexus ———

But that's not all; for ſhe is miſerable too: for,

Τὸ δυστυχεῖν γυναῖκα δεῖ λέγειν
Τὸν δ' ἡγεμονίαν ἢ ὅλον ἢ ἀνδρ' ἔχειν.

It is a ſad calamity for a woman to be joyned to a fool or a weak perſon; it is like a guard of geeſe to keep the Capitoll, or as if a flock of ſheep ſhould read grave lectures to their ſhepherd, and give him orders where he ſhall conduct them to paſture. *O verè Phyrgiæ, neq; enim Phryges*, It is a curſe that God threatned ſinning perſons, *Devoratum eſt robur eorum, facti ſunt quaſi mulieres. Effeminati dominabuntur eis.* To be ruled by weaker people, δοῦλον γυναῖος ἀσθενεστέρου δυοῖν, to have a fool to ones maſter is the fate of miſerable and unbleſſed people: and the wife can be no waies happy, unleſſe ſhe be governed by a prudent Lord, whoſe commands are ſober counſels, whoſe authority is paternall, whoſe orders are proviſions, and whoſe ſentences are charity.

Eſai. 3. 4.

But now concerning the meaſures and limits of this obedience, we can beſt take accounts from Scripture: ἐν παντὶ, ſaith the Apoſtle, *in all things*; *ut Domino, as unto the Lord*; and that's large enough; as

Epheſ. 5. 24.

as unto a Lord *ut Ancilla Domino*, so St. *Hierom* understands it, who neither was a friend to the sexe nor to marriage; But his mistake is soon confuted by the text; It is not *ut Dominis*, be subject to your husbands as unto Lords, but ὡς τῷ κυρίῳ, that is, in all religion, in reverence and in love, in duty and zeal, in faith and knowledge; or else ὡς τῷ κυρίῳ may signifie, wives be so subject to your husbands, but yet so, that at the same time ye be subject to the Lord. For that's the measure of ἐν παντὶ *in all things*; and it is more plain in the parallell place, ὡς ἀνῆκεν ἐν κυρίῳ *as it is fit in the Lord*: Religion must be the measure of your obedience and subjection: *intra limites disciplinæ*, so *Tertullian* expresses it. πάντα μὲν τῷ ἀνδρὶ πειθομένη ὡς μηδὲν ἀκόντος ἐκείνου πρᾶξαι ποτε, πλὴν ὅσα εἰς ἀσεβείαν ἢ σοφίαν διαφέρει, νομίζετο, so *Clemens Alex.* In all things let the wife be subject to the husband, so as to do nothing against his will, those only things excepted in which he is impious or refractary in things pertaining to wisdome and piety.

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Col. 3. 18.

Stromat. 7.

But in this also there is some peculiar caution. For although in those things which are of the necessary parts of faith and holy life, the woman is only subject to Christ, who only is and can be Lord of consciences, and commands alone where the conscience is instructed and convinced; yet as it is part of the mans office to be a teacher, and a prophet, and a guide, and a Master; so also it will relate very much to the demonstration of their affections to obey his counsels, to imitate his vertues, to be directed by his wisdome, to have her perswasion measured by the lines of his excellent religion ἐχ ἥσσον ἢ σιωπῶν ἀκοῦσαι γαμετῆς λεγούσης, ἀνὴρ σύ μοι ἐστὶ κυβερνητὴς καὶ φιλόσοφος καὶ διδάσκαλος τῶν καλλίστων καὶ θειοτάτων, It were hugely decent (saith *Plutarch*) that the wife should acknowledge her husband for her teacher and her guide; for then when she is what he please to efform her, he hath no cause to complain if she be no better: τὰ δὲ πειθοῦς μαθήματα πρῶτον ἀφίστησι τῶν ἀτόπων τὰς γυναῖκας, his precepts and wise counsels can draw her off from vanities; and as he said of Geometry, that if she be skill'd in that, she will not easily be a gamester or a dancer, may perfectly be said of Religion. If she suffers her self to be guided by his counsell, and efformed by his religion; either he is an ill master in his religion, or he may secure in her and for his advantage an excellent vertue. And although in matters of religion the husband hath no empire and command, yet if there be a place left to perswade, and intreat, and induce by arguments, there is not in a family a greater endearment of affections then the unity of religion: and anciently it was not permitted to a woman to have a religion by her self. *Eosdem quos maritus nosse Deos & colere solos uxor debet* (said *Plutarch.*) And the rites which a woman performes severally from her husband are not pleasing to God; and therefore *Pomponia Græcina* because she entertain'd a stranger religion was permitted to the judgement of her husband *Plautius*. And this

Se. XVIII this whole affair is no ſtranger to Chriſtianity. For the Chriſtian woman was not ſuffered to marry an unbelieving man; and although this is not to be extended to different opinions within the limits of the common faith, yet thus much advantage is won or loſt by it; that the complyance of the wife, and ſubmiſſion of her underſtanding to the better rule of her husband in matters of Religion, will help very much to warrant her, though ſhe ſhould be miſperſwaded in a matter leſſe neceſſary; yet nothing can warrant her in her ſeparate rites and manners of worſhippings, but an invincible neceſſity of conſcience, and a curious infallible truth; and if ſhe be deceived alone, ſhe hath no excuſe; if with him, ſhe hath much pity, and ſome degrees of warranty under the protection of humility, and duty, and dear affections; and ſhe will finde that it is part of her priviledge and right to partake of the myſteries and bleſſings of her husbands religion. Γυναῖκα γαμετὴν χρὴ νόμοις ἱεροῖς συνελθοῦσαν ἀνδρὶ κοινωνὸν ἁπάντων εἶναι, χρημάτων τε καὶ ἱερῶν, ſaid *Romulus*. A woman by the holy Lawes hath right to partake of her husbands goods, and her husbands ſacrifices, and holy things. Where there is a ſchiſme in one bed, there is a nurſery of temptations, and love is perſecuted and in perpetuall danger to be deſtroyed; there dwell jealouſies, and divided intereſts, and differing opinions, and continuall diſputes, and we cannot love them ſo well whom we beleeve to be leſſe beloved of God, and it is ill uniting with a perſon concerning whom my perſwaſion tels me that he is like to live in hell to eternall ages.

——Quis deditus autem
Uſq; adeò eſt, ut non illam quam laudibus effert,
Horreat, inq; diem ſeptenis oderit horis?
Juven. Sat. 6.

2. The next line of the womans duty is *compliance*, which S. *Peter* cals, *the hidden man of the heart, the ornament of a meek and a quiet ſpirit*, and to it he oppoſes *the outward and pompous ornament of the body*; concerning which as there can be no particular meaſure ſet down to all perſons, but the propoſitions are to be meaſured by the cuſtomes of wiſe people, the quality of the woman, and the deſires of the man; yet it is to be limited by Chriſtian modeſty, and the uſages of the more excellent and ſevere matrons. *Menander* in the Comedy brings in a man turning his wife from his houſe becauſe ſhe ſtain'd her hair yellow, which was then the beauty,

1 Pet. 3. 4.

Νῦν δ' ἐμπ' ἔπ' οἰκῶν τῶνδε· τὴν γυναῖκα γάρ
Τὴν σώφρον' ἃ δεῖ τὰς τρίχας ξανθὰς ποιεῖν.

A wiſe woman ſhould not paint. A ſtudious gallantry in cloathes cannot make a wiſe man love his wife the better. Εἰς τὰς τραγῳδίας χρήσιμα ἃ ἐν εἰς τὸν βίον, ſaid the Comedy, ſuch gayeties are fit for tragedies, but not for the uſes of life: *decor occultus, & tecta venuſtas*, that's

A that's the Christian womans finenesse, *the hidden man of the heart*, sweetnesse of manners, humble comportment, fair interpretaton of all addresses, ready compliances, high opinion of him, and mean of her self. Sr. XVIII

Malo Venusinam quàm te Cornelia mater
Gracchorum, si cum magnis virtutibus offers
Grande supercilium, & numeras in dote triumphos.
Juven Sat. 6.

Ἐν κοινῷ λύπης τε ἡδονῆς τ' ἔχειν μέρος, To partake secretly, and in her heart of all his joyes and sorrowes, to beleeve him comly and fair, though the Sun hath drawn a cypresse over him, (for as marriages are not

Quid juvat ornato procedere vitta capillo,
Teq; peregrinis vendere muneribus,
Naturæq; decus mercato perdere cultu,
Nec sinere in propriis membra vitere bonis?
Propert. l. 1. el. 1.

B to be contracted by the hands and eye, but with reason and the hearts: so are these judgements to be made by the minde, not by the sight:) and Diamonds cannot make the woman vertuous, nor him to value her who sees her put them off then, when charity and modesty are her brghtest ornaments.

Πρῶτα μέν γε τῆς ὑπάρχειν καλῶ ἀμορφοτέρᾳ ἢ πόσις· χρὴ δὲ πᾶσιν ξυμφέρειν εἶναι τῆς γυναικὸς κάλλιστον· ὃ γὰρ ὀφθαλμῶν τὸ κρίνειν ἐστὶν ἀλλὰ νοῦς.

Οὐ κόσμος ἐκ, ὦ πλήσιον, ἀλλ' ἀκοσμία
Φάνοις' ἂν εἶναι σῶν παραπείσης φρενῶν, &c.

C And indeed those husbands that are pleased with undecent gayeties of their wives, are like fishes taken with ointments and intoxicating baits, apt and easie for sport and mockery, but useless for food: and when *Circe* had turned *Ulysses* companions into hogs and monkies, by pleasures and the inchantments of her bravery and luxury, they were no longer usefull to her, she knew not what to do with them; but on wise *Ulysses* she was continually enamour'd. Indeed the outward ornament is fit to take fools, but they are not worth the taking; But she that hath a wise husband, must intice him to an eternall dearnesse by the vail of modesty, and the grave robes of chastity, the ornament of meeknesse, and the jewels of faith and charity; D she must have no *fucus* but blushings, her brightnesse must be purity, and she must shine round about with sweetnesses and friendship, and she shall be pleasant while she lives, and desired when she dies. If not,

——Καταθανοῦσα δ' κείσεται,
Οὐδέ τις μνησσύνα σέθεν ἔσται,
Οὐ γὰρ μετέχεις ἐόδων τῶν ἐκ Πιερίης.

E Her grave shall be full of rottennesse and dishonour, and her memory shall be worse after she is dead: *after she is dead*: For that will be the end of all merry meetings; and I choose this to be the last advice to both.

3. *Remember the dayes of darknesse, for they are many*; The joyes of the bridal chambers are quickly past, and the remaining portion of

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of the ſtate is a dull progreſſe without variety of joyes, but not without the change of ſorrowes; but that portion that ſhall enter into the grave muſt be eternall. It is fit that I ſhould infuſe a bunch of myrrhe into the feſtivall goblet, and after the Egyptian manner ſerve up a dead mans bones at a feaſt; I will only ſhew it and take it away again; it will make the wine bitter, but wholeſome; But thoſe marryed pairs that live, as remembring that they muſt part again, and give an account how they treat themſelves and each other, ſhall at the day of their death be admitted to glorious eſpouſals, and when they ſhall live again, be marryed to their Lord, and partake of his glories, with *Abraham* and *Joſeph*, S. *Peter* and St. *Paul*, and all the marryed Saints. A B

Θνητὰ τὰ ἡδέα ἡμῖν καὶ πάντα παρέρχεται ἡμᾶς·
Ἦν δὲ μὴ, ἀλλ' ἡμεῖς αὐτὰ παρερχόμεθα.

All thoſe things that now pleaſe us ſhall paſſe from us, or we from them, but thoſe things that concern the other life are permanent as the numbers of eternity: and although at the reſurrection there ſhall be no relation of husband and wife, and no marriage ſhall be celebrated, but the marriage of the Lambe, yet then ſhall be remembred how men and women paſs'd through this ſtate which is a type of that, and from this ſacramentall union all holy pairs ſhall paſſe to the ſpirituall and eternall, where love ſhall be their portion, and joyes ſhall crown their heads, and they ſhall lye in the boſome of Jeſus, and in the heart of God to eternall ages. *Amen.* C

Serm.

Sermon, XIX.

APPLES of SODOM:
OR
The Fruits of Sinne.

Part. I.

Romans 6. 21.

What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death.

THE son of *Sirach* did prudently advise concerning making judgements of the felicity or infelicity of men: *Judge none blessed before his death, for a man shall be known in his children.* Some men raise their fortunes from a cottage to the chaires of Princes, from a sheep-coat to a throne, and dwell in the circles of the Sun, and in the lap of prosperity; their wishes and successe dwell under the same roof, and providence brings all events into their design, and ties both ends together with prosperous successes; and even the little conspersions and intertextures of evill accidents in their lives are but like a faing'd note in musick, by an artificiall discord making the ear covetous, and then pleased with the harmony into which the appetite was inticed by passion, and a pretty restraint; and variety does but adorn prosperity, and make it of a sweeter relish, and of more advantages; and some of these men descend into their graves without a change of fortune, Eccles. 11. 28.

Eripitur persona, manet res.

Indeed

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Indeed they cannot longer dwell upon the estate, but that remains unrifled, and descends upon the heir, and all is well till the next generation: but if the evill of his death, and the change of his present prosperity for an intolerable danger of an uncertain eternity, does not sowre his full chalice; yet if his children prove vicious, or degenerous, cursed, or unprosperous, we account the man miserable, and his grave to be strewed with sorrowes and dishonours. The wise and valiant *Chabrias* grew miserable by the folly of his son *Ctesippus*; and the reputation of brave *Germanicus* began to be ashamed, when the base *Caligula* entred upon his scene of dishonourable crimes. *Commodus* the wanton and feminine son of wise *Antoninus* gave a check to the great name of his Father; and when the son of *Hortensius Corbius* was prostitute, and the heir of *Q. Fabius Maximus* was disinherited by the sentence of the city *Prætor*, as being unworthy to enter into the fields of his glorious Father, and young *Scipio* the son of *Africanus* was a fool and a prodigall; posterity did weep afresh over the monuments of their brave progenitors, and found that infelicity can pursue a man, and overtake him in his grave.

This is a great calamity when it fals upon innocent persons: and that *Moses* died upon *Mount Nebo* in the sight of *Canaan*, was not so great an evill, as that his sons *Eliezer* and *Gersom* were unworthy to succeed him; but that *Priesthood* was devolv'd to his *Brother*, and the *Principality* to his *servant*: And to *Samuel*, that his sons prov'd corrupt, and were exauthorated for their unworthinesse, was an allay to his honour and his joyes, and such as proclaims to all the world, that the measures of our felicity are not to be taken by the lines of our own person, but of our relations too; and he that is cursed in his children, cannot be reckoned among the fortunate.

This which I have discourſed concerning families in generall, is most remarkable in the retinue and family of sin; for it keeps a good house, and is full of company and servants, it is served by the possessions of the world, it is courted by the unhappy, flatter'd by fools, taken into the bosome by the effeminate, made the end of humane designs, and feasted all the way of its progresse; wars are made for its interest, and men give or venture their lives that their sin may be prosperous; all the *outward senses* are its handmaids, and the *inward senses* are of its privie chamber; *the understanding* is its counsellour, *the will* its friend, *riches* are its ministers, *nature* holds up its train, and *art* is its emissary to promote its interest and affairs abroad: and upon this account, all the world is inrolled in its taxing tables, and are subjects or friends of its kingdome, or are so kinde to it as to make too often visits, and to lodge in its borders; because all men stare upon its pleasures, and are intic'd to tast of its wanton delicacies. But then if we look what are the children of

A of this ſplendid family, and ſee what iſſue ſinne produces, ἰσὶ γὰρ τίκια ἐ τῶδε, it may help to unite the charme. Sin and concupiſcence marry together, and riot and feaſt it high, but their fruits, the children and production of their filthy union, are *ugly* and *deform'd*, *fooliſh* and *ill natur'd*; and the Apoſtles cals them by their names, *ſhame* and *death*. Theſe are *the fruits of Sin*, *the apples of* Sodom, fair outſides, but if you touch them, they turn to aſhes and a ſtink; and if you will nurſe theſe children, and give them whatſoever is dear to you, then you may be admitted into the houſe of feaſting, and chambers of riot where ſin dwels; but if
B you will have the mother, you muſt have the daughters; the tree and the fruits go together; and there is none of you all that ever enter'd into this houſe of pleaſure, but he left the skirts of his garment in the hands of ſhame, and had his name roll'd in the chambers of death. What fruit had ye then? That's the Queſtion.

In anſwer to which queſtion we are to conſider, 1. What is the ſumme totall of the pleaſure of ſin? 2. What fruits and reliſhes it leaves behinde by its naturall efficiency? 3. What are its conſequents by its demerit, and the infliction of the ſuperadded wrath of God, which it hath deſerved? Of the firſt St. *Paul* gives no ac-
C count, but by way of upbraiding asks, what they had? that is, *nothing* that they dare own, *nothing* that remains: and where is it? ſhew it; what's become of it? Of the ſecond he gives the ſumme totall; all its naturall effects are *ſhame* and its appendages. The third, or the ſuperinduc'd evils by the juſt wrath of God, he cals *death*, the worſt name in it ſelf, and the greateſt of evils that can happen.

1. Let us conſider what pleaſures there are in ſin; *moſt of them are very puniſhments*. I will not reckon nor conſider concerning *envie*, which one in *Stobæus* cals κάκιστον ἐ δικαιότατον δαίμον, *the baſeſt ſpirit*
D *and yet very juſt*, becauſe it puniſhes the delinquent in the very act of ſin, doing as *Ælian* ſaies of the *Polypus*, ὅτε αὐτῷ γένη ἀσθενέα, ἢ ἑαυτῦ πλευρίων παρέτεχε, when he wants his prey, he devours his own armes; and the leanneſſe, and the ſecret pangs, and the perpetuall reſtleſneſſe of an envious man feed upon his own heart, and drink down his ſpirits, unleſſe he can ruine or obſerve the fall of the faireſt fortunes of his neighbour. The fruit of this tree are mingled and ſowre, and not to be indured in the very eating. Neither will I reckon the horrid affrightments and amazements of murder, nor the
E uneaſineſſe of impatience, which doubles every evill that it feels, and makes it a ſin, and makes it intolerable; nor the ſecret grievings, and continuall troubles of peeviſhneſſe, which makes a man uncapable of receiving good, or delighting in beauties and fair intreaties, in the mercies of God and charities of men.

It were eaſie to make a catalogue of ſins, every one of which is a diſeaſe, a trouble in it's very conſtitution and its nature: ſuch

are

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are *loathing of ſpirituall things, bitterneſſe of ſpirit, rage, greedineſſe, confuſion of minde*, and *irreſolution*, *cruelty* and *deſpite*, *ſlothfulneſſe* and *diſtruſt*, *unquietneſſe* and *anger*, *effeminacy* and *niceneſſe*, *prating* and *ſloth*, *ignorance* and *inconſtancy*, *incogitancy* and *curſing*, *malignity* and *fear*, *forgetfulneſſe* and *raſhneſſe*, *puſillanimity* and *deſpair*, *rancour* and *ſuperſtition*: if a man were to curſe his enemy, he could not wiſh him a greater evill then theſe; and yet theſe are ſeverall kinds of ſin which men chooſe, and give all their hopes of heaven in exchange for one of theſe diſeaſes. Is it not a fearfull conſideration that a man ſhould rather chooſe eternally to periſh, then to ſay his prayers heartily, and affectionately? But ſo it is with very many men; they are driven to their devotions by cuſtome, and ſhame, and reputation, and civill compliances; they ſigh and look ſowre when they are called to it, and abide there as a man under the Chirurgeons hands, ſmarting aud fretting all the while; or elſe he paſſes the time with *incogitancy*, and hates the imployment, and ſuffers the torments of prayers which he loves not; and all this, although for ſo doing it is certain he may periſh: what fruit, what deliciouſneſſe can he fancy in being weary of his prayers? There is no pretence or colour for theſe things. Can any man imagine a greater evill to the body and ſoul of a man, then madneſſe, and furious eyes, and a diſtracted look, paleneſſe with paſſion, and trembling hands and knees, and furiouſneſſe, and folly in the heart and head? and yet this is the pleaſure of anger, and for this pleaſure men chooſe damnation. But it is a great truth, that *there are but very few ſins that pretend to pleaſure*: although a man be weak and ſoon deceived, and the Devill is crafty, and ſin is falſe and impudent, and pretences are too many, yet moſt kinds of ſins are *reall* and *prime troubles* to the very body, without all manner of deliciouſneſſe, even to the ſenſuall, naturall, and carnall part; and a man muſt put on ſomething of a *Devill* before he can chooſe ſuch ſins, and he muſt love miſchief becauſe it is a ſin; for in moſt inſtances there is no other reaſon in the world. Nothing pretends to pleaſure but *the luſts of the lower belly*, *ambition*, and *revenge*; and although the catalogue of ſins is numerous as the production of fiſhes, yet theſe three only can be apt to conſen us with a fair outſide; and yet upon the ſurvey of what fruits they bring, and what taſte they have, in the *manducation*, beſides the filthy reliſh they leave behind, we ſhall ſee how miſerably they are abuſed and fool'd, that expend any thing upon ſuch purchaſes.

2. For a man cannot take pleaſure *in luſts of the fleſh*, in *gluttony*, or *drunkenneſſe*, unleſſe he be helped forward with *inconſideration* and *folly*. For we ſee it evidently that grave and wiſe perſons, men of experience and conſideration are extremely leſſe affected with luſt and loves; the hare-brain'd boy, the young gentleman that thinks nothing in the world greater then to be free from

A a Tutor, he indeed courts his folly and enters into the poſſeſſion of luſt without abatement; conſideration dwels not there; but when a ſober man meets with a temptation, and is helped by his naturall temper, or invited by his courſe of life; if he can conſider, he hath ſo many objections and feats, ſo many difficulties and impediments, ſuch ſharp reaſonings and ſharper jealouſies concerning its event, that if he does at all enter into folly, it pleaſes him ſo little, that he is forced to do it in deſpite of himſelf; and the pleaſure is ſo allayed, that he knowes not whether it be wine or vinegar; his very apprehenſion and inſtruments of reliſh are fill'd with fear and
B contradicting principles, and the deliciouſneſſe does but *affricare cutem*, it went but to the skin; but the allay went further; it kept a guard within, and ſuffered the pleaſure to paſſe no further. A man muſt reſolve to be a fool, a raſh, inconſiderate perſon, or he will feel but little ſatisfaction in the enjoyment of his ſin: indeed he that ſtops his noſe, may drink down ſuch corrupted waters, and he underſtood it well who choſe rather to be a fool,

Dum mala delectent me ame, vel deniq; fallant,
Quàm ſapere & ringi——————

C ſo that his ſins might delight him, or deceive him, then to be wiſe and without pleaſure in the enjoyment. So that in effect, a man muſt loſe his diſcerning faculties, before he diſcerns the little phantaſtick joyes of his concupiſcence; which demonſtrates how vain, how empty of pleaſure that is, that is beholding to folly and illuſion, to a jugling and a plain couſenage, before it can be fancyed to be pleaſant. For it is a ſtrange beauty that he that hath the beſt eyes cannot perceive, and none but the blinde or blear-ey'd people can ſee; and ſuch is the pleaſure of luſt, which by every degree of wiſdome
D that a man hath is leſſened and undervalued.

3. For the pleaſures of intemperance, they are nothing but the reliques and images of pleaſure, after that nature hath been feaſted; For ſo long as ſhe needs, that is, ſo long as temperance waits, ſo long pleaſure alſo ſtands there. But as temperance begins to go away, having done the miniſteries of Nature, every morſell, and every new goblet is ſtill leſſe delicious, and cannot be endured but as men force nature by violence to ſtay longer then ſhe would: How have ſome men rejoyced when they have eſcaped a cup! and when they cannot eſcape, they pour it in, and receive it with as much pleaſure
E as the old women have in the Lapland dances; they dance the round, but there is a horror and a harſhneſſe in the Muſick; and they call it pleaſure, becauſe men bid them do ſo: but there is a *Devill* in the company, and ſuch as is his pleaſure, ſuch is theirs: he rejoyces in the thriving ſin, and the ſwelling fortune of his darling drunkenneſſe, but his joyes are the joyes of him that knowes and

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always remembers that he shall infallibly have the biggest damnation; and then let it be considered how forc'd a joy that is, that is at the end of an intemperate feast. A

Non benè mendaci risus componitur ore,
Nec benè sollicitis ebria verba sonant.

Certain it is, intemperance takes but natures leavings; when the belly is full and nature cals to take away, the pleasure that comes in afterwards is next to loathing: it is like the relish and taste of meats at the end of the third course, or the sweetnesse of honey to him that hath eaten til he can endure to take no more; and in this, there is no other difference of these men from them that die upon another cause, then was observed among the *Phalangia* of old, τὸν μὲν ποιῆ γελῶντας ἀποθήσκειν, τὸ δ καίοντας, some of these serpents make men die laughing, and some to die weeping: so does the intemperate, and so does his brother that languishes of a consumption; this man dies weeping, and the other dies laughing: but they both die infallibly, and all his pleasure is nothing but the sting of a serpent, *immixto liventia mella veneno*, it wounds the heart, and he dies with a *Tarantula* dancing and singing till he bowes his neck, and kisses his bosome with the fatall noddings and declensions of death. B C

4. In these pretenders to pleasure which you see are but few, and they not very prosperous in their pretences, there is mingled so much trouble to bring them to act and injoyment, that the appetite is above half tired before it comes; It is necessary a man should be hugely *patient* that is *ambitious*, *Ambulare per Britannos, Scythicas pati pruinas*: no man buy's death and damnation at so dear a rate, as he that fights for it, and endures cold and hunger,

D

——— *Patiens limina atq; solia,*

The heat of the sun, and the cold of the threshold; the dangers of war, and the snares of a crafty enemy; he lies upon the ground with a severity greater then the penances of a Hermit, and fasts beyond the austerity of a rare penitent; with this only difference, that the one does it for heaven, the other for an uncertain honour, and an eternity of flames. But however, by this time that he hath won something, he hath spent some years, and he hath not much time left him to rest in his new purchase, and he hath worn out his body, and lessen'd his capacity of feeling it; and although it is ten to one he cannot escape all the dangers he must venture at, that he may come near his trifle, yet when he is arrived thither, he can never long enjoy, nor well perceive or taste it; and therefore there are more sorrowes at the gate, then there can dwell comforts E

in

A in all the rooms of the houſes of pride and great deſigns. And thus it is in *revenge*, which is pleaſant only to a devill, or a man of the ſame curſed temper. He does a thing which ought to trouble him, and will move him to pity what his own vile hands have acted; but if he does not pity, that is, be troubled with himſelf and wiſh the things undone, he hath thoſe affections by which the Devill doth rejoyce in deſtroying ſouls; which affections a man cannot have, unleſſe he be perfectly miſerable, by being contrary to God, to mercy, and to felicity; and after all, the pleaſure is *falſe*, *phantaſtick*, and *violent*; it can do him no good, it can do him hurt: 'tis ods
B but it will; and on him that takes revenge, revenge ſhall be taken; and by a reall evill he ſhall dearly pay for the goods that are but *airy* and *phantaſticall*; It is like a rolling ſtone, which when a man hath forced up a hill, will return upon him with a greater violence, and break thoſe bones whoſe ſinews gave it motion. The pleaſure of revenge is like the pleaſure of eating chalk and coals; a fooliſh diſeaſe made the appetite, and it is entertain'd with an evill reward; it is like the feeding of a *Cancer* or a *Wolfe*, the man is reſtleſſe till it be done, and when it is, every man ſees how infinitely he is removed from ſatisfaction or felicity.

C 5. Theſe ſins when they are entertain'd with the greateſt fondneſſe from without, it muſt have but extreme little pleaſure, becauſe there is a ſtrong faction, and the better party againſt them: ſomething that is within conteſts againſt the entertainment, and they ſit uneaſily upon the ſpirit when the man is vexed, that they are not lawfull. The *Perſian King* gave *Themiſtocles* a goodly penſion, aſſigning *Magneſia* with the revenue of 50 talents for his bread, *Lampſacum* for his wine, and *Myos* for his meat; but all the while he fed high and drunk deep, he was infinitely afflicted that every thing went croſſe to his undertaking, and he could not bring his
D ends about to betray his country; and at laſt he mingled poiſon with his wine, and drank it off, having firſt intreated his friends to ſteal for him a private grave in his own countrey. Such are the pleaſures of the moſt pompous and flattering ſins: their meat and drink are good and pleaſant at firſt, and it is *plenteous* and *criminall*; but its imployment is baſe, and it is ſo againſt a mans intereſt, and againſt what is and ought to be deareſt to him, that he cannot perſwade his better parts to conſent, but muſt fight againſt them and all their arguments. Theſe things are *againſt a mans conſcience*, that is, *againſt his reaſon* and *his reſt*; and ſomething within makes
E his pleaſure ſit uneaſily. But ſo do violent perfumes make the head ache, and therefore wiſe perſons reject them; and the eye refuſes to ſtare upon the beauties of the Sun, becauſe it makes it weep it ſelf blinde; and if a luſcious diſh pleaſe my palat, and turns to loathing in the ſtomach, I will lay aſide that evill, and conſider the danger and the bigger pain, not that little pleaſure. So it is in ſin,

SER. XIX. it pleaſes the ſenſes, but diſeaſes the ſpirit, and wounds that: and that it is as apt to ſmart as the skin, and is as conſiderable in the proviſions of pleaſure and pain reſpectively: and the pleaſures of ſin to a contradicting reaſon, are like the joyes of wine to a condemned man, A

——Difficile eſt imitari gaudia falſa,
Difficile eſt triſti fingere mente jocum.

It will be very hard to delight freely in that which ſo vexes the more tender and moſt ſenſible part; ſo that, what *Pliny* ſaid of the Poppies growing in the river *Caicus*, ἔχει ἀντὶ καρποῦ λίθον, it brings a ſtone in ſtead of a flower or fruit; ſo are the pleaſures of theſe pretending ſins; the flower at the beſt is ſtinking, but there is a ſtone in the bottome, it is gravell in the teeth, and a man muſt drink the bloud of his own gums when he manducates ſuch unwholeſome, ſuch unpleaſant fruit. B

——Vitiorum gaudia vulnus habent.

They make a wound, and therefore are not very pleaſant. C
Τὸ γὰρ ζῆν μὴ καλῶς, πόνος πάνυ, It is a great labour, and travail to live a vicious life.

6. The pleaſure in the acts of theſe few ſins that do pretend to it, is a little limited nothing, confin'd to a ſingle faculty, to one ſenſe, having nothing but the skin for its organ, or inſtrument, an artery, or ſomething not more conſiderable then a Lute-ſtring; and at the beſt it is but the ſatisfaction of an appetite which reaſon can cure, which time can appeaſe, which every diverſion can take off; ſuch as is not perfective of his nature, nor of advantage to his perſon; it is a deſire to no purpoſe, and as it comes with no juſt cauſe, ſo D can be ſatisfied with no juſt meaſures; it is ſatisfied before it comes to a vice, and when it is come thither, all the world cannot ſatisfie it: a little thing will weary it, but nothing can content it. For all theſe *ſenſuall deſires are nothing but an impatience of being well and wiſe, of being in health, and being in our wits*; which two things if a man could endure (and it is but reaſonable, a man would think, that we ſhould) he would never luſt to drown his heart in ſeas of wine, or oppreſſe his belly with loads of undigeſted meat, or make himſelf baſe as the mixtures of a harlot, by breaking the ſweeteſt limits, and holy feſtivities of marriage. *Malum impatientia eſt boni*, ſaid *Tertullian*, it is nothing elſe; to pleaſe the E ſenſe, is but to do a mans ſelf miſchief; and all thoſe luſts tend to ſome direct diſſolution of a mans *health*, or his *felicity*, his *reaſon*, or his *religion*; it is an enemy that a man carries about him, and as the ſpirit of God ſaid concerning *Babylon*, *Quantum in deliciis*

A *licitis fuit, tantum dat illi tormentum & luctum*, Let her have torment and ſorrow according to the meaſure of her delights; is moſt eminently true in the pleaſing of our ſenſes; the *luſt* and *deſire* is a torment; the *remembrance* and the *abſence* is a torment, and the *enjoyment* does not ſatisfie, but diſables the inſtrument, and tires the faculty; and when a man hath but a little of what his ſenſe covets, he is not contented, but impatient for more; and when he hath loads of it, he does not feel it; for he that ſwallowes a full goblet does not taſte his wine: and this is the pleaſure of the ſenſe; nothing contents it but that which he cannot perceive: and it is
B alwaies reſtleſſe, till he be weary; and all the way unpleaſed, till it can feel no pleaſure; and that which is the inſtrument of ſenſe is the means of its torment; by the faculty by which it taſts, by the ſame it is afflicted; for ſo long as it can taſte, it is tormented with deſire, and when it can deſire no longer, it cannot feel pleaſure.

7. Sin hath little or no pleaſure in its very injoyment; becauſe its very manner of entry and production is by a curſe and a contradiction; it comes into the world like a viper through the ſides of its mother by means unnaturall, violent, and monſtrous. *Men*
C *love ſin only becauſe it is forbidden; Sin took occaſion by the Law*, ſaith St. *Paul*, it could not come in upon its own pretences, but men rather ſuſpect a ſecret pleaſure in it becauſe there are guards kept upon it;

Sed quia cæcus ineſt vitiis amor, omne futurum
Deſpicitur, ſuadéntq; brevem præſentia fructum,
Et ruit in vetitum damni ſecura libido.

Men run into ſin with blinde affections, and againſt all reaſon de-
D ſpiſe the future, hoping for ſome little pleaſure for the preſent; and all this is only becauſe they are forbidden: Do not many men ſin out of ſpight? ſome out of the ſpirit of diſobedience, ſome by wildeneſſe, and indetermination, ſome by impudence, and becauſe they are taken in a fault,

——— *Frontémq; à crimine ſumunt,*

Some becauſe they are reproved, many by cuſtome, others by importunity:

E

Ordo fuit creviſſe malis———

It grows upon crab-ſtocks, and the luſt it ſelf is ſowre and unwholeſome; and ſince it is evident, that very many ſins come in wholly upon theſe accounts, ſuch perſons and ſuch ſins cannot pretend

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pleasure; but as Naturalists say of *pulse, cum maledictis & probris serendum præcipiunt, ut lætiùs porveniat*; the countrey people were used to curse it and rail upon it all the while that it was sowing, that it might thrive the better; tis true with sins, they grow up with curses, with spite and contradiction, peevishnesse and indignation, pride and cursed principles; and therefore pleasure ought not to be the inscription of the box; for that's the least part of its ingredient and constitution. A

8. The pleasures in the very enjoying of sin are infinitely trifling and inconsiderable, because they passe away so quickly; if they be in themselves little, they are made lesse by their volatile and fugitive nature. But if they were great, then their being so transient does not only lessen the delight, but changes it into a torment, and loads the spirit of the sinner with impatience and indignation. Is it not a high upbraiding to the watchfull adulterer, that after he hath contriv'd the stages of his sin, and tyed many circumstances together with arts and labour, and these joyn and stand *knit* and *solid* only by contingency, and are very often born away with the impetuous torrent of an inevitable accident, like *Xerxes* bridge over the *Hellespont*, and then he is to begin again, and sets new wheels a going; and by the arts, and the labour, and the watchings, and the importunity, and the violence, and the unwearied study, and indefatigable diligence of many moneths *he enters upon possession*, and finds them not of so long abode as one of his cares, which in so vast numbers made so great a portion of his life afflicted? B C

Heb. 11. 25. πρόσκαιρον ἁμαρτίας ἀπόλαυσιν, *The enjoying of sin for a season*, St. *Paul* cals it; he names no pleasures; our English translation uses the word of *enjoying pleasures*; but if there were any, they were but *for that season*, that *instant*, that very transition of the act, which dies in its very birth, and of which we can only say as the minstrell sung of *Pacuvius* when he was carryed dead from his supper to his bed, βεβίωκε, βεβίωκε, A man can scarce have time enough to say *it is alive*, but that *it was*: *nullo non se die extulit*, it died every day, it lived never unto life, but lived and dyed unto death, being its mother, and its daughter: The man dyed before the sin did live, and when it had lived, it consign'd him to dye eternally. D

Adde to this, that it so passes away, that nothing at all remains behind it, that is pleasant: it is like the path of an arrow in the air; the next morning no man can tell what is become of the pleasures of the last nights sin: they are no where but in Gods books, deposited in the conscience, and sealed up against the day of dreadfull accounts; but as to the man they are as if they never had been; and then let it be considered, what a horrible aggravation it will be to the miseries of damnation, that a man shall for ever perish for that, which if he looks round about he cannot see, nor tell where it is. *He that dies, dies for that which is not*; and in the very little E

pre-

A present he findes it an unrewarding interest, to walk seven dayes together over sharp stones only to see a place from whence he must come back in an hour. If it goes off presently, it is not worth the labour; if it stayes long, it growes tedious: so that it cannot be pleasant, if it stayes; and if it does stay, it is not to be valued: *Hæc mala mentis gaudia.* It abides too little a while to be felt, or called *pleasure*; and if it shou'd abide longer, it would be troublesome as *pain*, and loath'd like the tedious speech of an Orator pleading against the life of the innocent.

B 9. Sin hath in its best advantages but *a trifling inconsiderable pleasure*: because not only *God* and *reason*, *conscience* and *honour*, *interest* and *lawes*, do sowre it in the sense and gust of pleasure, but even the devill himself either, being over-ruled by *God*, or by a strange unsignificant malice makes it *troublesome* and *intricate*, *intangled* and *involv'd*; and one sin contradicts another, and vexes the man with so great variety of evils, that if in the course of Gods service he should meet with half the difficulty, he would certainly give over the whole imployment. Those that St. *James* speaks of who *prayed that they might spend it upon their lusts*, were *covetous* and *prodigall*, and therefore must endure the torments of one to have the
C pleasure of another; and which is greater, *the pleasure of spending*, or *the displeasure that it is spent*, and does not still remain after its consumption, is easie to tell: certain it is, that this lasts much longer. Does not the Devill often tempt men to despair, and by that torment put bars and locks upon them, that they may never return to God? Which what else is it but a plain *indication* that it is intended, the man should feel the images and dreams of pleasure, no longer but till he be without remedy? *Pleasure* is but like *centries* or woodden frames, set under arches, till they be strong by their own weight and *consolidation* to
D stand alone; and when by any means the Devill hath a man sure, he takes no longer care to couzen you with pleasures, but is pleased that men should begin *an early hell*, and be *tormented before the time*. Does not *envie* punish or destroy *flattery*; and self-love sometimes torment the drunkard; and intemperance abate the powers of lust, and make the man impotent; and lazinesse become a hinderance to ambition; and the desires of man wax impatient upon contradicting interests, and by crossing each others design on all hands lessen the pleasure, and leave the man tormented?

E 10. Sinne is of so little relish and gust, so trifling a pleasure, that it is alwayes greater in expectation then it is in the possession. But if men did beforehand see, what the utmost is, which sinne ministers to please the beastly part of man, it were impossible it should be pursued with so much earnestnesse and disadvantages. It is necessary it should promise more then it can

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can give; Men could not otherwiſe be couſened. And if it be inquired, why men ſhould ſin again, after they had experience of the little and great deception? It is to be confeſſed, it is a wonder they ſhould; but then we may remember that men ſinne again, though their ſinne did afflict them; they will be drunk again, though they were ſick; they will again commit folly, though they be ſurpriſed in their ſhame, though they have needed an hoſpitall; and therefore there is ſomething elſe that moves them, and not the pleaſure; for they doe it *without* and *againſt* its intereſt; but either they ſtill proceed, hoping to ſupply by numbers what they finde not in proper meaſures; or God permits them to proceed as an inſtrument of puniſhment; or their underſtandings and reaſonings grow cheaper; or they grow in love with it, and take it upon any terms; or contract new appetites, and are pleaſed with the baſer and the lower reward of ſinne: but whatſoever can be the cauſe of it, it is certain, by the experience of all the world, that the fancy is higher, the deſires more ſharp, and the reflexion more briſk, at the door and entrance of the entertainment, then in all the little and ſhorter periods of its poſſeſſion: for then it is but limited by the naturall meaſures, and abated by diſtemper, and loathed by enjoying, and diſturbed by partners, and diſhonoured by ſhame and evill accidents; ſo that as men coming to the river *Lucius*, ἔχει μὲν λευκότατον ὕδατων καὶ ψυχρὸν διανίσταλα, and ſeeing waters pure as the tears of the ſpring, or the pearls of the morning, expects that in ſuch a fair promiſing boſome, the inmates ſhould be fair and pleaſant, πίλει δὲ ἰχθῦς μέλανας ἰχυρῶς, but findes the fiſhes black, filthy, and unwholeſome; ſo it is in ſinne, its face is fair and beauteous,

Ἡ παιγνίς λύσασα κῶμος μαλακώτερον ὕπνου,
Λύσσης ἀλκυόνων πεπόνθ' ἄσυρμα μίσθης.

Softer then ſleep, or the dreams of wine, tenderer then the curds of milk, *& Enganeâ quantumvis mollior agnâ*; but when you come to handle it, it is filthy, rough as the Porcupine, black as the ſhadowes of the night, and having promiſed a fiſh it gives a ſcorpion, and a ſtone in ſtead of bread.

11. The fruits of its preſent poſſeſſion, the pleaſures of its taſte are leſſe pleaſant, becauſe no ſober perſon, no man that can diſcourſe does like it long,

Juven. ——*Breve ſit quod turpiter audes.*

But he approves it in the height of paſſion, and in the diſguiſes of a temptation; but at all other times he findes it ugly and unrea-

A reasonable; and the very remembrances must at all times abate its pleasures, and sowre its delicacies. In the most parts of a mans life he wonders at his own folly, and prodigious madnesse, that it should be ever possible for him to be deluded by such trifles; and he sighes next morning, and knowes it over night; and is it not therefore certain that he leans upon a thorne, which he knowes will smart, and he dreads the event of to morrow? But so have I known a bold trooper fight in the confusion of a battell, and being warm with heat and rage received from the swords of his enemy, wounds open like a grave; but he felt them not, and when
B by the streams of bloud he found himself mark'd for pain, he refused to consider then, what he was to feel to morrow: but when his rage had cool'd into the temper of a man, and a clammy moisture had checked the fiery emission of spirits, he wonders at his own boldnesse, and blames his fate, and needs a mighty patience to bear his great calamity. So is the bold and merry sinner, when he is warm with wine and lust, wounded and bleeding with the strokes of hell, he twists with the fatall arm that strikes him, and cares not; but yet it must abate his gayety, because he remembers that when his wounds are cold and considered, he must roar or
C perish, repent or do worse; that is, be miserable or undone. The Greeks call this ἡδὺ σάκων ἐνδαιμονίαν, the felicity of condemned slaves feasted high in sport. *Dion Prusæus* reports that when the *Persians* had got the victory, they would pick out the noblest slave, καθίζουσιν εἰς τὸ θρόνον τοῦ βασιλέως, καὶ τὴν ἐδωδὴν δίδοσιν αὐτὴν καὶ τρυφᾶν, καὶ παλλακὰς χαρίζονται, They make him a King for three dayes, and cloath him with royall robes, and minister to him all the pleasures he can choose, and all the while he knowes he is to dye a sacrifice to mirth and folly. But then let it be remembred what checks and allayes of mirth the poor man starts at, when he remembers
D the axe and the altar where he must shortly bleed; and by this we may understand what that pleasure is, in the midst of which the man sighs deeply, when he considers what opinion he had of this sin in the dayes of counsell and sober thoughts, and what reason against it, he shall feel to morrow when he must weep or die. Thus it happens to sinners according to the saying of the Prophet, *Qui sacrificant hominem osculabuntur vitulum, He that gives a man in sacrifice shall kisse the calf*, that is, shall be admitted to the seventh chappell of *Moloch* to kisse the Idoll: a goodly reward for so great a price, for so great an iniquity. Hos. 13. 2.
E After all this I doe not doubt but these considerations will meet with some persons that think them to be *protestatio contra factum*, and fine pretences against all experience; and that for all these severe sayings, sin is still so pleasant as to tempt the wisest resolution. Such men are in a very evill condition: and in their case only I come to understand the meaning of those words of

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of *Seneca*; *Malorum ultimum eſt mala ſua amare, ubi turpia non ſolùm delectant, ſed etiam placent.* It is the worſt of evils when men are ſo in love with ſin that they are *not only delighted with them but pleaſed alſo*; not only feel the reliſh with too quick a ſenſe, but alſo feel none of the objections, nothing of the pungency, the ſting, or the leſſening circumſtances. However, to theſe men I ſay this only, that if by experience they feel ſin pleaſant, it is as certain alſo by experience, that moſt ſins are in their own nature ſharpneſſes and diſeaſes; * and that very few do pretend to pleaſure: * That a man cannot feel any deliciouſneſſe in them, but when he is helped by folly and inconſideration; that is, a wiſe man cannot, though a boy or a fool can be pleaſed with them: * That they are but reliques and images of pleaſure left upon Natures ſtock, and therefore much leſſe then the pleaſures of naturall vertues: * That a man muſt run through much trouble before he brings them to act and enjoyment: * That he muſt take them in deſpite of himſelf, againſt reaſon and his conſcience, the tendereſt parts of man and the moſt ſenſible of affliction: * They are at the beſt ſo little, that they are limited as one ſenſe, not ſpread upon all the faculties like the pleaſures of vertue, which make the bones fat by an intellectuall rectitude, and the eyes ſpritely by a wiſe propoſition, and pain it ſelf to become eaſie by hope and a preſent reſt within: * It is certain (I ſay) by a great experience, that the pleaſures of ſin enter by curſings and a contradictory intereſt, and become pleaſant not by their own reliſh, but by the viciouſneſſe of the palat, by ſpite and peeviſhneſſe, by being forbidden and unlawfull; * And that which is its ſting is at ſome times the cauſe of all its ſweetneſſe it can have; * They are gone ſooner then a dream; * They are croſſed by one another, and their Parent is their Tormentor, * and when ſinnes are tyed in a chain, with that chain they daſh one anothers brains out, or make their lodging reſtleſſe. * It is never lik'd long; * and promiſes much and performes little; * it is great at diſtance, and little at hand, againſt the nature of all ſubſtantiall things; * And after all this, how little pleaſure is left, themſelves have reaſon with ſcorn and indignation to reſent. So that if experience can be pretended againſt experience, there is nothing to be ſaid to it but the words which *Phryne* deſired to be writ on the gates of *Thebes*, Αλέξανδρος κατέσκαψεν, ἀνέστησε δὲ Φρύνη ἡ ἑταίρα, *Phryne the harlot built it up, but Alexander digg'd it down*; the pleaſure is ſupported by little things, by the experience of fools and them that obſerved nothing, and the reliſhes taſted by artificiall appetites, by art and coſt, by violence and preternaturall deſires, by the advantage of deception and evill habits, by expectation and delayes, by dreams and inconſiderations,

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A these are *the harlots hands* that build *the fairy caſtle*, but the hands of reaſon and religion, ſober counſels and the voice of God, experience of wiſe men, and the ſighings and intolerable accents of periſhing or returning ſinners dig it down, and ſow ſalt in the foundations, that they may never ſpring up in the accounts of men that delight not in the portion of fools and forgetfulneſſe. *Neque enim Deus ita viventibus quicquam promiſit boni, neque ipſa per ſe mens humana talium ſibi conſcia quicquam boni ſperare audet.* To men that live in ſinne God hath promiſed no good, and the conſcience it ſelf dares not expect it. *Plat. de Rep.*

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Part II.

WE have already opened this *dunghill cover'd with ſnow*, which was indeed on the outſide white as the ſpots of leproſie; but it was no better; and if the very colours and inſtruments of deception, if the *fucus* and *ceruſe* be ſo ſpotted and ſullyed, what can we ſuppoſe to be under the wrinkled skin, what in the corrupted liver, and in the ſinks of the body of ſin? That we are next to conſider: But if we open the body, and ſee what a confuſion of all its parts, what a rebellion and tumult of the humors, what a diſorder of the members, what a monſtroſity or deformity is all over, we ſhall be infinitely convinced, that no man can chooſe a ſin, but upon the ſame ground on which he may chooſe a *feaver*, or long for *madneſſe* or the *gout*. Sin in its naturall efficiency hath in it ſo many evils, as muſt needs affright a man, and ſcare the confidence of every one that can conſider.

Epheſ. 5. * When our bleſſed Saviour ſhall conduct his Church to the mountains of glory, he ſhall *preſent it to God without ſpot or wrinkle*, that is, pure and vigorous, intirely freed from the power, and the infection of ſin. Upon occaſion of which expreſſion it hath been ſpoken, that ſin leaves in the ſoul a *ſtain* or *ſpot*, permanent upon the ſpirit, diſcompoſing the order of its beauty, and making it appear to God *in ſordibus* in ſuch filthineſſe, that he who *is of pure eyes cannot behold*. But concerning the nature or proper effects of this *ſpot* or *ſtain*, they have not been agreed. Some call it an obligation or a guilt of puniſhment; ſo *Scotus*. Some fancy it to be an *elongation from God*, by a diſſimilitude of conditions; ſo *Peter Lombard*. *Alexander* of *Ales* ſayes it is a privation of the proper beauty and ſplendor of the ſoul, with which God adorn'd it in the creation and ſuperaddition of grace; and upon this expreſſion they moſt agree, but ſeem not to underſtand what they mean by it; and it ſignifies no more, but as you deſcribing *ſickneſſe*, call it *a want of health*, and folly *a want of wiſdome*; which is indeed to ſay what a thing is not, but not to tell what it is: But that I may not be hindred by this conſideration, we may obſerve that the *ſpots* and *ſtains* of ſin are metaphoricall ſignifications of the *diſorder* and evill conſequents of ſin; which it leaves partly upon the ſoul,

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A soul, partly upon the state and condition of a man; as *meekneſſe* is called *an ornament*, and *faith a ſhield*, and *ſalvation a helmet*, and *ſin* it ſelf *a wrinkle, corruption, rottenneſſe, a burden, a wound, death, filthineſſe*: ſo it is *a defiling of a man*, that is, as the body contracts *naſtineſſe* and *diſhonour* by impure contacts, and adherencies, ſo does the ſoul receive ſuch a change as muſt be taken away before it can enter into the eternall regions, and houſe of purity. But it is not a diſtinct thing, *not an inherent quality*, which can be ſeparated from other evill effects of ſin, which I ſhall now reckon by their more proper names; and St. *Paul* compriſes under the ſcornfull appellative of B *ſhame*.

Pſa. 38. 4. & 65. 2 Tim. 3. 6.

Κατα δ' αι βάλα καπνῦ κηλίδ' ὀικτεῤῥατα κέχρωσται, &c.

1. The firſt *naturall fruit* of ſin is *ignorance*. Man was firſt tempted by the promiſe of knowledge; he fell into darkneſſe by beleeving the Devill holding forth to him a new light. It was not likely good ſhould come of ſo foul a beginning; that the woman ſhould beleeve the Devill putting on no brighter ſhape then a ſnakes skin, ſhe neither being afraid of ſin nor afrighted to hear a beaſt ſpeak, and he pretending ſo weakly in the temptation, that he promiſed only that they ſhould *know evill*; for they knew good before; and all that was offered to them was *the experience of evill*: and it was no wonder C that the Devill promiſed no more; for ſin never could perform any thing but *an experience of evill*, no other knowledge can come upon that account; but the wonder was, why the woman ſhould ſin for no other reward, but for that which ſhe ought to have fear'd infinitely; for nothing could have continued her happineſſe, but *not to have known evill*. Now this knowledge was the introduction of ignorance. For when the *underſtanding* ſuffered it ſelf to be ſo baffled as to ſtudy evill, *the will* was as fooliſh to fall in love with it, and they conſpir'd to undoe each other. For when *the will* began to love it, then *the underſtanding* was ſet on work to commend, to advance, to D conduct and to approve, to beleeve it, and to be factious in behalf of the new purchaſe. I do not beleeve the underſtanding part of man received any naturall decrement or diminution. For if to the Devils their naturals remain intire, it is not likely that the leſſer ſin of man ſhould ſuffer a more violent and effective miſchief. Neither can it be underſtood how the reaſonable ſoul being immortall both in it ſelf and its eſſentiall faculties, can loſe or be leſſened in them, any more then it can die. But it received impediment, by new propoſitions: It loſt and willingly forgot what God had taught, and went away from the fountain of truth, and gave truſt to the father of lies, E and it muſt without remedy grow fooliſh; and ſo a man came to *know evill*, juſt as a man is ſaid to *taſte of death*: for in proper ſpeaking, as death is not to *be felt*, becauſe it takes away all ſenſe; ſo neither can evill *be known*, becauſe whatſoever is truly *cogneſcible*, is *good* and *true*; and therefore all the knowledge a man gets by ſin is to feel evill: he knowes it *not by diſcourſe, but by ſenſe*; not by

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proposition, but by *smart*; The Devill doing to man as *Esculapius* did to *Neoclides*, ὄξει διάμικτον σφυτίῳ κατέπλασεν αὐτῷ τὰ βλέφαρα, ἵνα ὀδυνῶτο μᾶλλον, he gave him a formidable collyrium to torment him more: the effect of which was, ὅτι βλέπειν ἐποίησε τὸ πλεῖον ταχὺ, τὸν Νεοκλείδην μᾶλλον ἐποίησε τυφλὸν: the Devill himself grew more quick-sighted to abuse us, but we became more blinde by that opening of our eyes. I shall not need to discourse of the Philosophy of this mischief, and by the connexion of what causes ignorance doth follow sin: but it is certain, whether a man would fain be pleased with sin, or be quiet, or fearlesse when he hath sinned, or continue in it, or perswade others to it, he must do it by false propositions, by lyings and such weak discourses as none can beleeve but such as are born fools, or such as have made themselves so, or are made so by others. Who in the world is a verier fool, a more ignorant wretched person then he that is an Atheist? A man may better beleeve there is no such man as himself, and that he is not in being, then that there is no God: for himself can cease to be, and once was not, and shall be changed from what he is, and in very many periods of his life knowes not that he is; and so it is every night with him when he sleeps: but none of these can happen to God; and if he knowes it not, he is a fool. Can any thing in this world be more fooliish then to think that all this rare fabrick of heaven and earth can come by chance, when all the skill of art is not able to make an Oyster? To see rare effects and no cause; an excellent government and no Prince; a motion without an immovable; a circle without a centre; a time without eternity; a second without a first; a thing that begins not from it self, and therefore not to perceive there is something from whence it does begin, which must be without beginning; these things are so against Philosophy, and naturall reason, that he must needs be a beast in his understanding that does not assent to them. This is the Atheist: *the fool hath said in his heart, there is no God.* That's his character: the thing framed saies that nothing framed it; the tongue never made it self to speak, and yet talks against him that did; saying, that which is made, *is*, and that which made it, *is not*. But this folly is as infinite as hell, as much without light or bound, as the *Chaos* or the *primitive nothing*. But in this, the Devill never prevailed very farre; his Schooles were alwaies thin at these Lectures: some few people have been witty against God, that taught them to speak before they knew to spell a syllable; but either they are monsters in their manners, or mad in their understandings, or ever finde themselves confuted by a thunder or a plague, by danger or death.

But the Devill hath infinitely prevail'd in a thing that is almost as senseless and ignorant as Atheisme, and that is *idolatry*; not only making *God after mans image*, but in the likenesse of a calf, of a cat, of a serpent; making men such fools as to worship a quartan ague, fire

A fire and water, onions and ſheep. This is the skill man learned, and the Philoſophy that he is taught by beleeving the Devill. * What wiſedome can there be in any man, that cals good evill, and evill good; to ſay *fire is cold*, and the *Sun black*, that fornication can make a man happy, or drunkenneſſe can make him wiſe? And this is the ſtate of a ſinner, of every one that delights in iniquity; he cannot be pleaſed with it if he thinks it evill; he cannot endure it, without beleeving this propoſition, that *there is in drunkenneſſe, or luſt, pleaſure enough, good enough to make him amends for the intolerable pains of damnation.* But then if we conſider upon what
B *nonſenſe principles* the ſtate of an evill life relies, we muſt in reaſon be impatient, and with ſcorn and indignation drive away the fool; ſuch as are: *ſenſe is to be preferred before reaſon, intereſt before religion, a luſt before heaven, moments before eternity, money above God himſelf*; that, *a mans felicity conſiſts in that which a beaſt enjoyes*; that, *a little in preſent* uncertain, fallible poſſeſſion, *is better then the certain ſtate of infinite glories hereafter*; what childe, what fool can think things more weak, and more unreaſonable? And yet if men do not go upon theſe grounds, upon what account do they ſin? ſin hath no wiſer reaſons for it ſelf then theſe: μῶρος ἔχει πτερύγων μόρον,
C the ſame argument that a flye hath to enter into a candle, the ſame argument a fool hath, that enters into ſin; it looks prettily, but rewards the eye, as burning baſons do, with intolerable circles of reflected fire. Such are the principles of a ſinners Philoſophy. And *no wiſer are his hopes*; all his hopes that he hath is, that *he ſhall have time to repent* of that which he chooſes greedily; that he whom he every day provokes will ſave him, whether he will or no; that he can in an inſtant, or in a day make amends for all the evils of 40 years; or elſe that he ſhall be ſaved whether he does or no; that heaven is to be had for a ſigh, or a ſhort prayer, and yet
D hell ſhall not be conſequent to the affections, and labours, and helliſh ſervices of a whole life; he goes on and cares not, he hopes without a promiſe, and refuſes to beleeve all the threatnings of God; but beleeves he ſhall have a mercy for which he never had a revelation. If this be knowledge or wiſdome, then there is no ſuch thing as folly, no ſuch diſeaſe as madneſſe.

But then conſider, that there are ſome ſins whoſe very formality is a lye. Superſtition could not be in the world, if men did beleeve God to be good and wiſe, free and mercifull, not a tyrant, not an unreaſonable exactor: no man would dare do in private, what he
E fears to do in publick, if he did know that God ſees him there, and will bring that work of darkneſſe into light. But he is ſo fooliſh as to think, that if he ſees nothing, nothing ſees him; for if men did perceive God to be preſent, and yet do wickedly, it is worſe with them then I have yet ſpoke of; and they beleeve another lie; that to be ſeen by man will bring more ſhame, then to be diſcerned

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cerned by God; or that the ſhame of a few mens talk is more intolerable then to be confounded before Chriſt, and his army of Angels, and Saints, and all the world. * He that excuſes a fault by telling a lie, beleeves it better to be guilty of two faults, then to be thought guilty of one; and every hypocrite thinks it not good to be holy, but to be accounted ſo, is a fine thing; that is, that *opinion is better then reality*, and that there is in vertue nothing good, but the fame of it. * And the man that takes revenge, relies upon this fooliſh propoſition; that *his evill that he hath already ſuffer'd growes leſſe if another ſuffers the like*; that his wound cannot ſmart, if by my hand he dies that gave it. ὀξεῖα τὰ μέλη μᾶλλον γοερὸν γοερῶς, the ſad accents and dolefull tunes are increaſed by the number of mourners, but the ſorrow is not at all leſſened.

I ſhall not need to thruſt into this account the other evils of mankinde that are the events of ignorance, but introduc'd by ſin; ſuch as are our being moved by what we ſee ſtrongly, and weakly by what we underſtand; that men are moved rather by a fable then by a ſyllogiſme, by parables then by demonſtrations, by examples then by precepts, by ſeeming things then by reall, by ſhadowes then by ſubſtances; that men judge of things by their firſt events, and meaſure the events by their own ſhort lives, or ſhorter obſervations; that they are credulous to beleeve what they wiſh, and incredulous of what makes againſt them, meaſuring truth or falſhood by meaſures that cannot fit them, as fooliſhly as if they ſhould judge of a colour by the dimenſions of a body, or feel muſick with the hand; they make generall concluſions from particular inſtances, and take account of Gods actions by the meaſures of a man. Men call that juſtice that is on their ſide, and all their own cauſes are right, and they are ſo alwayes; they are ſo when they affirm them in their youth, and they are ſo when they deny them in their old age; and they are confident in all their changes; and their firſt error which they now ſee, does not make them modeſt in the propoſition which they now maintain; for they do not underſtand that what was, may be ſo again: *So fooliſh and ignorant was I* (ſaid *David*) *and as it were a beaſt before thee. Ambition* is *folly*, and *temerity* is *ignorance*, and *confidence* never goes without it, and *impudence* is worſe, and *Zeal* or *contention* is *madneſſe*, and *prating* is *want of wiſdome*, and *luſt* deſtroyes it, and makes a man of a weak ſpirit, and a cheap reaſoning; and there are in the Catalogue of of ſins very many, which are directly, kinds and parts, and appendages of ignorance; ſuch as are *blindneſſe of minde*, *affected ignorance*, and *wilfull*; *neglect of hearing the word of God*, *reſolved incredulity*, *forgetfulneſſe of holy things*, *lying and beleeving a lye*; this is the fruit of ſin, this is the knowledge that the Devill promiſed to our firſt parents as the rewards of diſobedience; and although they ſinn'd as weakly and fondly, φρονήσαι τὸ πεὶν σφόδρα, upon as ſlight grounds and

A and trifling a temptation and as eaſie a deception as many of us ſince, yet the cauſes of our ignorance are increaſed by the multiplication of our ſins; and if it was ſo bad in the green tree, it is much worſe in the dry; and no man is ſo very a fool as the ſinner, and none are wiſe but the ſervants of God, Μόνοι Χαλδαίοι σοφίαν λάχον, ἠδ' ἄρ' Ἑβραῖοι, Αὐλογίνθλον ἄναξλα σεβαζόμενοι θεὸν ἁγνῶς. The wiſe *Chaldees* and the wiſer *Hebrewes* which worſhip God chaſtly and purely, they only have a right to be called wiſe; all that do not ſo are fools and ignorants, neither knowing what it is to be happy, nor how to purchaſe it; ignorant of the nobleſt end, and of the competent means towards
B it: they neither know God nor themſelves, and no ignorance is greater then this or more pernicious. What man is there in the world that thinks himſelf covetous or proud? and yet millions are, who like *Harpaſte* think that the houſe is dark, but not themſelves. Vertue makes our deſires temperate and regular, it obſerves our actions, condemns our faults, mortifies our luſts, watches all our dangers and temptations: but ſin makes our deſires infinite, and we would have we cannot tell what; we ſtrive that we may forget our faults; we labour that we may neither remember nor conſider; we juſtifie our errors, and call them innocent, and that which is our ſhame
C we miſcall honour; and our whole life hath in it ſo many weak diſcourſes and trifling propoſitions, that the whole world of ſinners is like the Hoſpitall of the *inſenſati*, madneſſe and folly poſſeſſes the greater part of mankinde. What greater madneſſe is there then to ſpend the price of a whole farm in contention for three ſheaves of corn? and yet *tantum pectora cæcæ noctis habent*, this is the wiſdome of ſuch as are contentious, and love their own will more then their happineſſe, their humour more then their peace.

——*Furor eſt poſt omnia perdere naulum.*

D

Men loſe their reaſon, and their religion, and themſelves at laſt for want of underſtanding; and all the wit and diſcourſes by which ſin creeps in, are but φρενῶν βουλεύματα, γλώσσης τε κόμποι, frauds of the tongue, and conſultations of care: but in the whole circle of ſins there is not one wiſe propoſition, by which a man may conduct his affairs, or himſelf become inſtructed to felicity. This is the firſt naturall fruit of ſin: It makes a man a fool, and this hurt ſin does to the underſtanding, and this is ſhame enough to that in which men are moſt apt to glory.

E Sin naturally makes a man weak; that is, unapt to do noble things: by which I do not underſtand a *naturall diſability*: for it is equally ready for a man to will good as evill, and as much in the power of his hands to be lifted up in prayer to God as againſt his Brother in a quarrell; and between a vertuous object and his faculties there is a more apt proportion, then between his ſpirit and a vice; and

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every act of grace does more pleaſe the minde, then an act of ſin does delight the ſenſe; and every crime does greater violence to the better part of man, then mortification does to the lower; and often times a duty conſiſts in a negative, as *not to be drunk*, *not to ſwear*, and it is not to be underſtood that a man hath naturally no power *not to do*; if there be a *naturall diſability*, it is to action, not to *reſt* or *ceaſing*; and therefore in this caſe, we cannot reaſonably nor juſtly accuſe our *Nature*, but we have reaſon to blame our *manners* which have introduced upon us a *morall diſability*; that is, not that *the faculty is impotent* and diſabled, but that *the whole man is*; for *the will* in many caſes deſires to do good, and *the underſtanding* is convinced and conſents, and *the hand* can obey, and *the paſſions* can be directed, and be inſtrumentall to Gods ſervice: but becauſe they are not uſed to it, *the will* finds a difficulty to do them ſo much violence, and *the underſtanding* conſents to their lower reaſonings, and the deſires of the lower man do *will* ſtronger; and then *the whole man* cannot do the duty that is expected. *There is a law in the members*, and he that gave that law is *a tyrant*, and *the ſubjects* of that law are *ſlaves*, and oftentimes their ear is bored, and they love their fetters and deſire to continue that bondage for ever; The law is *the law of ſin*, *the Devill* is the *tyrant*, *cuſtome* is the *ſanction* or the *firmament* of the law; and every vicious man is a ſlave, and chooſes the vileſt maſter, and the baſeſt of ſervices, and the moſt contemptible rewards. *Lex enim peccati eſt violentia conſuetudinis, quâ trahitur & tenetur animus etiam invitus, eo merito quo in eam volens illabitur*; ſaid St. *Auſtin*; *The law of ſin is the violence of cuſtome, which keep a mans minde againſt his minde*, becauſe he entred willingly, and gave up his own intereſt, which he ought to have ſecur'd for his own felicity, and for his ſervice who gave for it an invaluable price: And indeed in queſtions of vertue and vice there is no ſuch thing as *Nature*; or it is ſo inconſiderable, that it hath in it nothing beyond an inclination which may be reverted; and very often not ſo much; nothing but *a perfect indifferency*, we may if we will, or we may chooſe; but cuſtome brings in a new nature, and makes a *Biaſs* in every faculty. To a vicious man ſome ſins become neceſſary; Temperance makes him ſick; ſeverity is death to him; it deſtroys his chearfulneſſe and activity; it is as his nature, and the deſire dwels for ever with him, and his reaſonings are framed for it and his fancy, and in all he is helped by example, by company, by folly, and inconſideration; and all theſe are a faction and a confederacy againſt the honour and ſervice of God. And in this, *Philoſophy is at a ſtand*, nothing can give an account of it but experience, and ſorrowfull inſtances; for it is infinitely unreaſonable, that when you have diſcourſed wiſely againſt *unchaſtity*, and told, that we are ſeparated from it by a circumvallation of Lawes of God and man, that it diſhonours the body,

A body, and makes the ſpirit captive, that it is fought againſt by arguments ſent from all the corners of reaſon and religion, and the man knows all this, and beleeves it, and prayes againſt his ſin, and hates himſelf for it, and curſes the actions of it; yet oppoſe againſt all this but a fable or a merry ſtory, a proverb or a ſilly ſaying, the ſight of his miſtreſſe, or any thing but to leſſen any one of the arguments brought againſt it, and that man ſhall as certainly and clearly be determined to that ſin, as if he had on his ſide all the reaſon of the world. Δυνὸν γὰρ ἦθος ἡ ἕξις μοιῶσαι καὶ βιάσασθαι παρὰ φύσιν, Cuſtome does as much as Nature can B doe; it does ſometimes more, and ſuperinduces a diſpoſition contrary to our naturall temper. *Eudemus* had ſo uſed his ſtomach to ſo unnaturall drinks, that, as himſelf tels the ſtory, he took in one day two and twenty potions in which Hellebore was infuſed, and roſe at noon, and ſupp'd at night, and felt no change. So are thoſe that are corrupted with evill cuſtomes, nothing will purge them; if you diſcourſe wittily, they hear you not; or if they do, they have twenty wayes to anſwer, and twice twenty to neglect it: if you perſwade them to promiſe to leave their ſin, they do but ſhew their folly at the next temptation, and tell that they did C not mean it: and if you take them at an advantage when their hearts are ſoftned with a judgement or a fear, with a ſhame or an indignation, and then put the *bars* and *locks* of vowes upon them, it is all one; *one vow* ſhall hinder but *one action*, and the appetite ſhall be doubled by the reſtraint, and the next opportunity ſhall make an amends for the firſt omiſſion: or elſe the ſin ſhall enter by parts; the vow ſhall only put the underſtanding to make a diſtinction, or to change the circumſtance, and under that colour the crime ſhall be admitted, becauſe the man is reſolved to ſuppoſe the matter ſo dreſſed was not vowed againſt. But then when that D is done, the underſtanding ſhall open that eye that did but wink before, and ſee that it was the ſame thing, and ſecretly rejoyce that it was ſo couſened: for now the lock is open'd, and the vow was broken againſt his will, and the man is at liberty again, becauſe he did the thing at unawares, ἐ θέλων τι ἀ θέλων, ſtill he is willing to beleeve the ſin was not formall vow-breach, but now he ſees he broke it materially, and becauſe the band is broken, the yoke is in pieces, therefore the next action ſhall go on upon the ſame ſtock of a ſingle iniquity without being affrighted in his conſcience at the noiſe of perjury. I wiſh we were all ſo innocent as not to un- E derſtand the diſcourſe; but it uſes to be otherwiſe.

Plutarch.

Nam ſi diſcedas, laqueo tenet ambitioſi
Conſuetudo mali: --- & in ægro corde ſeneſcit.

Cuſtome hath waxen old in his deceived heart, and made ſnares for

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for him that he cannot disintangle himself; so true is that saying of God by the Prophet, *Can an Æthiop change his skin? then may ye learn to do well when ye are accustomed to do evill.* But I instance in two things which to my sense seem great aggravations of the slavery and weaknesse of a customary sinner. A

The first is, that *men sin against their interest.* They know they shall be ruin'd by it; it will undoe their estates, lose their friends, ruine their fortunes, destroy their body, impoverish the spirit, load the conscience, discompose his rest, confound his reason, amaze him in all his faculties, destroy his hopes, and mischief enough besides; and when he considers this, he declares against it; but, *Cum bona verba erumpant, affectus tamen ad consuetudinem relabuntur*, the man gives good words, but the evill custome prevails; and it happens as in the case of the *Tyrinthians*, who to free their nation from a great plague, were bidden only to abstain from laughter, while they offered their sacrifice: but they had been so us'd to a ridiculous effeminacy, and vain course of conversation, that they could not, though the honour and splendor of the Nation did depend upon it. *God of his mercy keep all Christian people from a custome in sinning*; for if they be once fallen thither, nothing can recover them but a miraculous grace. B C

2. The second aggravation of it is, that *custome prevails against experience.* Though the man hath already smarted, though he hath been disgraced, and undone, though he lost his relation and his friends, he is turn'd out of service, and disimployed, he begs with a load of his old sins upon his shoulders, yet this will not cure an evill custome: Do not we daily see how miserable some men make themselves with drunkennesse, and folly? Have not we seen them that have been sick with intemperance, deadly sick, enduring for one drunken meeting, more pain then are in all the fasting dayes of the whole year? and yet do they not the very next day go to it again? Indeed some few are smitten into the beginning of repentance, and they stay a fortnight, or a moneth, and it may be resist two or three invitations; but yet the custome is not gone, D

> *Nec tu cum obstiteris semel, instantiq; negaris*
> *Parêre imperio, Rupi jam vincula, dicas.*

Think not the chain is off when thou hast once or twice resisted; or if the chain be broke, part remains on thee, like a cord upon a dogs neck, E

> *Nam & luctata canis nodum arripit; attamen illi*
> *Cum fugit, à collo trahitur pars magna catenæ.*

He is not free that drawes his chain after him; and he that breaks off

off from his sins with greatest passion, stands in need of prosperous circumstances, and a strange freedome from temptation, and accidentall hardnesse, and superinduced confidence, and a preternaturall severity; *Opus est aliquâ fortunæ indulgentiâ adhuc inter humana luctanti, dum noaum illum exolvit & omne vinculum mortale*, for the knot can hardly be untied which a course of evill manners hath bound upon the soul; and every contingency in the world can intangle him that wears upon his neck the links of a broken chain. *Nam qui ab eo quod amat, Quàm extemplò suavius sagittatis percussus est, illico res foras labitur, liquitur*; if he sees his temptation again he is φιλόωντ' ἐπ' ἐυνοίῃ, his kindnesse to it, and conversation with his lust undoes him, and breaks his purposes, and then he dies again, or fals upon that stone that with so much pains he removed a little out of his way; and he would lose the spent wealth, or the health and the reputation over again, if it were in his power. *Philomusus* was a wilde young fellow in *Domitian*'s time, and he was hard put to it to make a large pension to maintain his lust and luxury, and he was every moneth put to beggerly arts to feed his crime. But when his father died and left him all, he disinherited himself; he spent it all though he knew he was to suffer that trouble alwayes, which vexed his lustfull soul in the frequent periods of his violent want.

Seneca de vitâ beatâ.

Now this is such a state of slavery, that persons that are sensible ought to complain, δυσέρι δυσείων πάνυ ἔχειν, that they serve worse lords then Egyptian task-masters, there is a lord within that rules and rages, *Intus & in jecore ægro pascuntur domini*; sin dwels there, and makes a man a miserable servant: and this is not only a Metaphoricall expression, under which some spirituall and metaphysicall truth is represented, but it is a physicall, materiall truth, and a man endures hardship, he cannot move but at this command, and not his outward actions only, but his will and his understanding too are kept in fetters and foolish bondage: μίμνεσο ὅτι νενεῶσθαι δεῖ ἑκάστου τὸ ἐνεῖδν ἐγκεχυμένον· ἑκάστου ῥῆσις, ἑκάστου ζωὴ, ἕκαστος ἄνθρωπος, said *Marcus Antoninus*; The two parts of a man are rent in sunder, and that that prevails is the life, it is the man, it is the eloquence perswading every thing to its own interest. * And now consider what is the effect of this evill. A man by sin is made a slave, he loses that liberty that is dearer to him then life it self; and like the dog in the table, we suffer chains and ropes only for a piece of bread; when the Lion thought liberty a sufficient reward and price for hunger, and all the hardnesses of the wilderness. Do not all the world fight for liberty, and at no terms will lay down armes till at least they be cousened with the image and colour of it? ὁ θάνατος ζάλῳ ἐλευθερίας; and yet for the pleasure of a few minutes we give our selves into bondage; and all the world does it, more or lesse.

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Φεῦ ὃν ἔστ᾽ ἀνήσων ὅστις ἐς᾽ ἐλεύθερος,
Ἢ χρημάτων γὸ δοῦλός ὅστις ἢ τύχης,
Ἢ πλήθος αὐτὸν πόλεος, ἢ νόμων γραφαὶ
Εἰργουσι χρῆσθαι μὴ κατ᾽ γνώμην τέκτοις.

Euripid.

A

Either men are ſlaves to fortune, or to luſt; to covetouſneſſe, or tyranny; ſomething or other compels him to uſages againſt his will and reaſon; and when the lawes cannot rule him, money can; *divitiæ enim apud ſapientem virum in ſervitute ſunt, apud ſtultum in imperio*; for *money is the wiſe mans ſervant, and the fools Maſter*: but the bondage of a vicious perſon, is ſuch a bondage as the childe hath in the wombe, or rather as a ſick man in his bed; we are bound faſt by our diſeaſe, and a conſequent weakneſſe, we cannot go forth though the doors be open, and the fetters knockt off, and vertue and reaſon like St. *Peters Angel* call us and beat us upon the ſides, and offer to go before us, yet we cannot come forth from priſon; for we have by our evill cuſtomes given hoſtages to the Devill, never to ſtirre from the enemies quarter; and this is the greateſt bondage that is imaginable, the bondage of conquered, wounded, unreſiſting people: ἀδέσποτος ἡ ἀρετή, Vertue only is the trueſt liberty: *And if the Son of God make us free, then are we free indeed.*

B

C

3. Sin does naturally introduce a great baſeneſſe upon the ſpirit, expreſſed in Scripture in ſome caſes by *the Devils entring into a man*, as it was in the caſe of *Judas*, *after he had taken the ſop, Satan entred into him*; and St. *Cyprian* ſpeaking of them that after Baptiſme lapſed into foul crimes, he affirms that *ſpiritu immundo quaſi redeunte quatiuntur, ut manifeſtum ſit Diabolum in baptiſmo fide credentis excludi, ſi fides poſtmodum defecerit regredi*; Faith, and the grace of Baptiſme turns the Devill out of poſſeſſion: but when faith fails, and we looſe the bands of Religion, then the Devill returns; that is, the man is devolved into ſuch ſins of which there can be no reaſon given, which no excuſe can leſſen, which are ſet off with no pleaſure, advanced by no temptations, which deceive by no allurements and flattering pretences: ſuch things which have a proper and direct contrariety to the good Spirit, and ſuch as are not reſtrained by humane laws; becauſe they are *ſtates of evill* rather then *evill actions*, principles of miſchief rather then direct emanations; ſuch as are, *unthankfulneſſe, impiety, giving a ſecret blow, fawning hypocriſie, detraction, impudence, forgetfulneſſe of the dead*, and *forgetting to do that in their abſence which we promiſed to them in preſence*, Οὐ κῶν τόδ᾽ αἰσχρὸν, εἰ βλέποντι μὲν φίλῳ
Χρώμενθ᾽, ἑπειθ᾽ ὕπωλε μὴ γόμενθ᾽ ἕπη; Concerning which ſorts of unworthineſſe it is certain they argue a moſt degenerous ſpirit, and they are the effect, the naturall effect of malice and deſpair, an unwholeſome ill

D

E

Ioh. 13. 27.

Cypr. Ep. 76.

Eurip.

A ill natur'd ſoul, a ſoul corrupted in its whole conſtitution. I remember that in the Apologues of *Phædrus*, it is told concerning an ill natured fellow, that he refuſed to pay his Symbol, which himſelf and all the company had agreed ſhould be given for every diſeaſe, that each man had; he denying his itch to be a diſeaſe; but the company taking off the refuſers hat for a pledge, found that he had a ſcal'd head, and ſo demanded the money double; which he pertinaciouſly reſiſting, they threw him down, and then diſcovered he was broken bellied, and juſtly condemned him to pay three Philippicks:

B

——*Quæ fuerat fabula, pœna fuit.*

One diſeaſe diſcovers it ſelf by the hiding of another, and that being open'd diſcovers a third; He that is almoſt taken in a fault, tels a lye to eſcape; and to protect that lye, he forſwears himſelf; and that he may not be ſuſpected of perjury, he growes impudent; and that ſin may not ſhame him, he will glory in it, like the ſlave in the Comedy, who being torn with whips, grinn'd, and forc'd an ugly ſmile that it might not ſeem to ſmart. * There are ſome C ſins which a man that is newly fallen, cannot entertain. There is no crime made ready for a young ſinner, but that which nature prompts him to. Naturall inclination is the firſt tempter, then compliance, then cuſtome, but this being helped by a conſequent folly, diſmantles the ſoul, making it to hate God, to deſpiſe Religion, to laugh at ſeverity, to deride ſober counſels, to flie from repentance, to reſolve againſt it, to delight in ſin without abatement of ſpirit or purpoſes: For it is an intolerable thing for a man to be tormented in his conſcience for every ſin he acts; that muſt not be; he muſt have his ſin and his peace too, or elſe he can have neither D long: and becauſe true peace cannot come, [for *there is no peace, ſaith my God, to the wicked*] therefore they muſt make a phantaſtick peace by a ſtudied couſening of themſelves, by falſe propoſitions, by careleſneſſe, by ſtupidity, by impudence, by ſufferance, and habit; by converſation, and daily acquaintances; by doing ſome things as *Abſalom* did when he lay with his fathers concubines, to make it impoſſible for him to repent, or to be forgiven, ſomething to ſecure him in the poſſeſſion of hell; *Tute hoc intriſti quod tibi exedendum eſt*, the man muſt thorough it now; and this is it that makes men fall into all baſeneſſe of *ſpirituall ſins*, [ἀσεβὴς ἐλθὼν εἰς βάθος κακῶν καταφρονεῖ, E when a man is come to the bottome of his wickednſſe, he deſpiſes all] ſuch as *malice* and *deſpite*, *rancor* and *impudence*, *malicious ſtudied ignorance*, *voluntary contempt of all Religion*, *hating of good men and good counſels*, and *taking every wiſe man and wiſe action to be his enemy*; ἐστὶν ὅπως ἀναισχυντῶν ποιεῖ ὡς πονηρὸν συνειδός. And this is that baſeneſſe of ſin which *Plato* ſo much deteſted, that he ſaid

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said he should blush to be guilty of, though he knew God would pardon him, and that men should never know it, *propter solam peccati turpitudinem*, for the very baseness that is in it. A man that is false to God, will also, if an evill temptation overtakes him, betray his friend; and it is notorious in the covetous and ambitious, A

Ἀχάϊσιν υἱῶν αὐτάμ',——
——————Ὅσον δημοχόμες
Ζηλῶτε τιμὰς, μὴ ἵ γινώσκειδέ μοι,
Οἱ τὰς φίλας βλάπτοντες ὑ φροντίζετε
Ἤν πῖση πολλοῖς πρὸς χάειν λέγητί π· B

They are an unthankfull generation, and to please the people, or to serve their interest will hurt their friends. That man hath so lost himself to all sweetnesse and excellency of spirit, that is gone thus farre in sin, that he looks like a condemned man, or is like the accursed spirits preserved in chains of darknesse and impieties unto the Judgement of the great Day, ἄνθρωπος δ' ἀιεὶ ὁ μὴ πονηὸς ὑδὲν ἄλλο πλὴν κακός, this man can be nothing but evill; for these inclinations and evill forwardnesses, this dyscrasie and gangren'd disposition does alwaies suppose a long or a base sin for their parent; and the product of these is a wretchlesse spirit; that is, an aptnesse to any unworthinesse, and an unwillingnesse to resist any temptation; a perseverance in baseneſſe, and a consignation to all damnation, Δρέσαντι δ' ἀισχὲ δεπὲ τ' ἀπονήμια Δοίμων Νέμεται. If men do evill things, evill things shall be their reward. If they obey the evill spirit, an evill spirit shall be their portion; and the *Devill shall enter into them as he entred into* Judas, *and fill them full of iniquity.* C

Serm.

A *Apples of Sodom*

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Part III.

B *Part III.*

4. ALthough theſe are ſhamefull effects of ſin, and a man need no greater diſhonour then to be a fool and a ſlave, and a baſe perſon, all which ſin infallibly makes him; yet there are ſome ſins which are directly ſhamefull in their nature, and proper diſreputation, and a very great many ſins are the worſt and baſeſt in ſeverall reſpects; that is, every of them hath a venomous quality of its own, whereby it is marked and appropriated to a peculiar evill ſpirit. The *Devils* ſin was the worſt, C becauſe it came from the greateſt malice: *Adams* was the worſt, becauſe it was of moſt univerſall efficacy and diſſemination: *Judas* ſin the worſt of men, becauſe againſt the moſt excellent perſon; and *the relapſes of the godly* are the worſt, by reaſon they were the moſt obliged perſons. But the *ignorance of the Law* is the greateſt of evils, if we conſider its danger, but *covetouſneſſe* is worſe then it, if we regard its incurable and growing nature: *luxury* is moſt alien from ſpirituall things, and is the worſt of all in its temptation and our proneneſſe; but *pride* growes moſt venomous by its unreaſonableneſſe and importunity, ariſing even from the good D things a man hath; even from graces, and endearments, and from being more in debt to God. *Sins of malice* and *againſt the Holy Ghoſt* oppugn the greateſt grace with the greateſt ſpite; but *Idolatry* is perfectly hated by God by a direct enmity. Some ſins are therefore moſt hainous, becauſe to reſiſt them is moſt eaſie, and to act them there is the leaſt temptation: ſuch as are ſeverally, *lying*, and *ſwearing*. There is a ſtrange poiſon in the nature of ſins, that of ſo many ſorts, every one of them ſhould be *the worſt*. Every ſin hath an evill ſpirit, a Devill of its own to manage, to conduct, and to imbitter it: and although all theſe are Gods ene- E mies, and have an appendant *ſhame* in their retinue, yet to ſome ſins *ſhame* is more appropriate, and a proper ingredient in their conſtitutions: ſuch as are *lying*, and *luſt*, and *vow-breach*, and *inconſtancy*. God ſometimes cures the pride of a mans ſpirit by ſuffering his evill manners, and filthy inclination to be determin'd upon luſt; *luſt* makes a man afraid of publick eyes, and common

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voices; it is (as all sins else are, but this especially) *a work of darkneſſe*, it does debauch the spirit, and make it to decay and fall off from courage and resolution, constancy and severity, the spirit of government and a noble freedome; and those punishments which the nations of the world have inflicted upon it, are not *smart* so much as *shame*: Lustfull souls are *cheap* and *easie*, *trifling* and *despised* in all wise accounts; they are so farre from being fit to sit with Princes, that they dare not chastise a sinning servant that is private to their secret follies; It is strange to consider what laborious arts of concealment, what excuses and lessenings, what pretences and fig-leaves men will put before their nakednesse and crimes; shame was the first thing that entred upon the sin of *Adam*, and when the second world began, there was a strange scene of shame acted by *Noah* and his sons, and it ended in slavery and basenesse to all descending generations.

We see the event of this by too sad an experience. What arguments, what hardnesse, what preaching, what necessity can perswade men to confesse their sins? they are so ashamed of them, that to be conceal'd they preferre before their remedy; and yet in penitentiall confession the shame is going off, it is like *Cato's* coming out of the *Theatre*, or the *Philosopher* from the *Taverne*; it might have been shame to have entred, but glory to have departed for ever; and yet ever to have relation to sin is so shamefull a thing, that a mans spirit is amazed, and his face is confounded when he is *dressed* of so shamefull a disease. And there are but few men that will endure it, but rather choose to involve it in excuses and deniall, in the clouds of lying, and the white linnen of hypocrisie: and yet when they make a vail for their shame, such is the fate of sin, the shame growes the bigger and the thicker; we lye to men, and we excuse it to God; either some parts of lying, or many parts of impudence, darknesse, or forgetfulnesse, running away, or running further in, these are the covers of our shame, like menstruous rags upon a skin of leprosie: But so sometimes we see a decayed beauty besmear'd with a lying *fucus*, and the chinks fill'd with *ceruse*; besides that it makes no reall beauty, it spoils the face, and betrayes evill manners; it does not hide old age, or the change of years, but it discovers pride or lust; it was not shame to be old, or wearied and worn out with age, but it is a shame to dissemble nature by a wanton vizor. So sin retires from blushing into shame; if it be discover'd, it is not to be endured, and if we go to hide it, we make it worse. But then if we remember how ambitious we are for *fame* and *reputation*, for honour and a fair opinion, for a good name all our dayes, and when our dayes are done, and that no ingenuous man can enjoy any thing he hath, if he lives in disgrace, and that nothing so breaks a mans spirit as dishonour, and the meanest person alive does not think himself fit to

A to be deſpiſed; we are to conſider into what an evill condition ſin puts us, for which we are not only diſgraced and diſparaged here, marked with diſgracefull puniſhments, deſpiſed by good men, our follies derided, our company avoided, and hooted at by boyes, talk'd of in fairs and markets, pointed at, and deſcribed by appellatives of ſcorn, and *every body can chide us*, and we dye unpitied, and lye in our graves eaten up by wormes, and a foul diſhonour; but after all this, at the day of Judgement we ſhall be called from our charnell houſes, where our diſgrace could not ſleep, and ſhall in the face of God, in the preſence of Angels and Devils, be-
B fore all good men and all the evill, ſee, and feel the ſhame of all our ſins written upon our foreheads: Here in this ſtate of miſery and folly we make nothing of it; and though we dread to be diſcovered to men, yet to God we confeſſe our ſins without a trouble or a bluſh; but tell an even ſtory, becauſe we finde ſome formes of confeſſion preſcrib'd in our prayer books; and that it may appear how indifferent and unconcerned we ſeem to be, we read and ſay all, and confeſſe the ſins we never did, with as much ſorrow and regret as thoſe that we have acted a thouſand times. But in that ſtrange day of recompences, we ſhall finde the Devill
C to upbraid the criminall, Chriſt to diſown them, the Angels to drive them from the ſeat of mercy, and ſhame to be their ſmart, the conſigning them to damnation; they ſhall then finde, that they cannot dwell where vertue is rewarded, and where honour and glory hath a throne; there is no vail but what is rent, no excuſe to any but to them, that are declared as innocent; no circumſtances concerning the wicked to be conſidered, but them that aggravate; then the diſgrace is not confin'd to the talk of a village, or a province, but is ſcattered to all the world, not only in one age ſhall the ſhame abide, but the men of all generations ſhall ſee,
D and wonder at the vaſtneſſe of that evill that is ſpread upon the ſouls of ſinners for ever and ever; ἀγὼν μίας, πλήρης στραγμῶν, ὐδ' δακρύων κενὸς. No night ſhall then hide it, for in thoſe regions of darkneſſe where the diſhonoured man ſhall dwell for ever, there is nothing viſible but the *ſhame*; there is light enough for *that*, but darkneſſe for all things elſe: and then he ſhall reap the full harveſt of his ſhame; all that for which wiſe men ſcorned him, and all that for which God hated him; all that in which he was a fool, and all that in which he was malicious; that which was publick, and that which was private; that which fools applauded, and that which himſelf
E durſt not own; the ſecrets of his luſt, and the criminall contrivances of his thoughts; the baſe and odious circumſtances, and the frequency of the action, and the partner of his ſin; all that which troubles his conſcience, and all that he willingly forgets, ſhall be proclaim'd by the trumpet of God, by the voice of an Archangell in the great congregation of ſpirits and juſt men.

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There is one great circumstance more of the shame of sin, which extremely enlarges the evill of a sinfull state, but that is not consequent to sin by a naturall emanation, but is superinduc'd by the just wrath of God: and therefore is to be consider'd in the third part, which is next to be handled.

3. When the *Bœotians* asked the Oracle, by what they should become happy? the answer was made, *πονηρίαν διηγεῖσθαι, wicked and irreligious persons are prosperous*: and they taking the Devill at his word, threw the inspired Pythian, *the ministring witch*, into the sea, hoping so to become mighty in peace and warre. The effect of which was this, The Devill was found a lyar, and they fools at first, and at last felt the reward of irreligion. For there are to some crimes such events, which are not to be expected from the connexion of naturall causes, but from secret influences and undiscernible conveyances; * that a man should be made sick for receiving the holy Sacrament unworthily, and blinde for resisting the words of an Apostle, a preacher of the Lawes of Jesus, and dye suddenly for breaking of his vow, and committing sacriledge, and be under the power and scourge of an exterminating Angell for climbing his Fathers bed, these are things beyond the worlds Philosophy. But as in Nature, so in Divinity too there are *Sympathies* and *Antipathies*, effects which we feel by experience, and are forewarned of by revelation, which no naturall reason can judge, nor any providence can prevent but by living innocently, and complying with the Commandements of God. *The rod of God, which cometh not into the lot of the righteous*, strikes the sinning man with *sore strokes of veng eance.*

1. The first that I shall note is that which I called *the aggravation of the shame of sin*; and that is, an impossibility of being concealed in most cases of heinous crimes; μηδεὶς ποτὲ μηδὲν οἷός τε ἔσται πονηρὸς ὢν λανθάνειν, let no man suppose that he shall for ever hide his sin: a single action may be conveyed away under the covert of an excuse or a privacy, escaping as *Ulysses* did the search of *Polyphemus*, and it shall in time be known that it did escape, and shall be *discover'd* that *it was private*; that is, that *it is so no longer.* But no wicked man that dwelt and delighted in sin, did ever go off from his scene of unworthinesse without a filthy character, The black veile is thrown over him before his death, and by some contingency or other he enters into his cloud, because few sins determine finally in the thoughts; but if they dwell there, they will also enter into action, and then the thing discovers it self; or else the injured person will proclaim it, or the jealous man will talk of it before it's done, or curious people will inquire and discover, or the spirit of detraction shall be let loose upon him, and in spite shall declare more then he knowes, not more then is true, The Ancients, especially the Scholars of *Epicurus*, beleev'd that no man could be

be ſecured or quiet in his ſpirit from being diſcovered. *Scelus aliqua tutum, nulla ſecurum tulit*; They are not ſecure even when they are ſafe; but are afflicted with perpetuall jealouſies; and every whiſper is concerning them, and all new noiſes, are arreſts to their ſpirits; and the day is too light, and the night is too horrid, and both are the moſt opportune for their diſcovery; and beſides the undiſcernible connexion of the contingencies of providence, many ſecret crimes have been publiſhed by dreams, and talkings in their ſleep. It is the obſervation of *Lucretius*,

Multi de magnis per ſomnum rebus loquuntur,
Indictóq; ſui facti perſæpe fuêre.

And what their underſtanding kept a guard upon, their fancy let looſe; fear was the bars and locks, but ſleep became the key to open, even then when all the ſenſes were ſhut, and God rul'd alone without the choice and diſcourſe of man. And though no man regards the wilder talkings of a diſtracted man, yet it hath ſometimes hapned that a *delirium* and a feaver, fear of death, and the intolerable apprehenſions of damnation have open'd the cabinet of ſin, and brought to light all that was acted in the curtains of night,

Quippe ubi ſe multis per ſomnia ſæpe loquentes,
Aut morbo delirantes protrâxe feruntur,
Et celata diu in medium peccata dediſſe.

But there are ſo many wayes of diſcovery, and amongſt ſo many, ſome one does ſo certainly happen that they are well ſumm'd up by *Sophocles*, by ſaying, that *time hears all and tels all*,

Πρὸς ταῦτα κρύπτε μηδὲν, ὡς ἅπαντ' ὁρᾶν
Καὶ πάντ' ἀκούων, πάντ' ἀναπτύσσει χρόνος.

A cloud may be its roof and cover till it paſſes over, but when it is driven by a fierce winde, or runs fondly after the Sun, it layes open a deformity, which like an ulcer had a skin over it, and a pain within, and drew to it a heap of ſorrowes big enough to run over all its incloſures. Many perſons have betrayed themſelves by their own fears, and knowing themſelves never to be ſecure enough, have gone to purge themſelves of what no body ſuſpected them; offer'd an Apology, when they had no accuſer but one within; which like a thorn in the fleſh, or like *a word in a fools heart*, was uneaſie till it came out; *Non amo ſe nimium purgitantes*, when men are over-buſie in juſtifying themſelves, it is a ſign themſelves think they need it. *Plutarch* tels of a young gentle-

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man that deſtroyed a ſwallow's neſt, pretending to them that reproved him for doing the thing, which in their *ſuperſtition* the *Greeks* eſteemed ſo *ominous*, that the little bird accuſed him for killing his Father. And to this purpoſe it was that *Solomon* gave counſell: *Curſe not the King, no not in thy thought, nor the rich in thy bedchamber, for a bird of the air ſhall carry the voice, and that that hath wings ſhall tell the matter*; *Murder* and *treaſon* have by ſuch ſtrange wayes been revealed, as if God had appointed an Angel preſident of the revelation, and had kept this in ſecret and ſure miniſtry to be as an argument to deſtroy Atheiſme from the face of the earth, by opening the ſecrets of men with this key of providence. *Intercepting of letters, miſtaking names, falſe inſcriptions, errors of meſſengers, faction of the parties, fear in the actors, horror in the action, the majeſty of the perſon, the reſtleſneſſe of the minde, diſtracted looks, wearineſſe of the ſpirit*, and all under the conduct of the Divine wiſdome, and the Divine vengeance, make the covers of the moſt ſecret ſin tranſparent as a net, and viſible as the Chian wines in the pureſt Cryſtall.

Eccleſ. 10. 20.

A B

For beſides that God takes care of *Kings* and of the lives of men,

C

Homer.

Ἦλε τόσον μὲ ἔεργεν ἀπὸ χεῤῥὸς, ὡς ὅτε μητὴρ
Παιδὸς ἀέργει μυῖαν ὀϑ' ἥδεϊ λέξεϊ ὕπνῳ,

driving away evill from their perſons, and watching as a Mother to keep gnats and flies from her dear boy ſleeping in the cradle, there are in the machinations of a mighty miſchief, ſo many motions to be concentred, ſo many wheels to move regularly, and the hand that turns them does ſo tremble, and there is ſo univerſall a confuſion in the conduct, that unleſſe it paſſes ſuddenly into act, it will be prevented by diſcovery, and if it be acted it enters into ſuch a mighty horror, that the face of a man will tell what his heart did think, and his hands have done. And after all, it was ſeen and obſerved by him that ſtood behinde the cloud, who ſhall alſo bring every work of darkneſſe into light in the day of ſtrange diſcoveries and fearfull recompences: and in the mean time certain it is, that no man can long put on a perſon and act a part, but his evill manners will peep through the corners of the white robe, and God will bring an hypocrite to ſhame even in the eyes of men.

D

2. A ſecond ſuperinduced conſequent of ſin brought upon it by the wrath of God, is *ſin*; when God puniſhes *ſin with ſin* he is extreamly angry; for then the puniſhment is not *medicinal*, but *finall* and *exterminating*; God in that caſe takes no care concerning him, though he dies and dies eternally. I do not here ſpeak of thoſe ſins which are naturally conſequent to each other,

E

as

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as evill words to evill thoughts, evill actions to evill words, rage to drunkenneſſe, luſt to gluttony, pride to ambition; but ſuch which God ſuffers the mans evill nature to be tempted to by evill opportunities: Θεῶν ἀναγκαῖον πάθος, This is the wrath of God, and the man is without remedy. It was a ſad calamity, when God puniſhed *Davids* adultery by permitting him to fall to murder, and *Solomons* wanton and inordinate love, with the crime of idolatry, and *Ananias* his ſacriledge with lying againſt the holy Ghoſt, and *Judas* his covetouſneſſe with betraying his Lord, and that betraying with deſpair, and that deſpair with ſelf-murder.

——Παρὰ καλῆ δ' ἐκεῖθεν ἂν
Λύπη τὸς ἄλλη, διάδοχ' κακῶν κακοῖς,

One evill invites another, and when God is angry and withdrawes his grace, and the holy Spirit is grieved and departs from his dwelling, the man is left at the mercy of the mercileſſe enemy, and he ſhall receive him only with variety of miſchiefs; like *Hercules* when he had broken the horn of *Achelous*, he was almoſt drown'd with the floud that ſprung from it; and the evill man when he hath paſs'd the firſt ſcene of his ſorrowes, ſhall be intic'd or left to fall into another. For it is a certain truth, that he who reſiſts, or that neglects to uſe Gods grace, ſhall fall into that evill condition, that when he wants it moſt, he ſhall have leaſt. It is ſo with every man; he that hath the greateſt want of the grace of God ſhall want it more; if this great want proceeded once from his own ſin. *Habenti dabitur*, ſaid our bleſſed Lord, *to him that hath ſhall be given, and he ſhall have more abundantly; from him that hath not ſhall be taken, even that which he hath.* It is a remarkable ſaying of *David*; *I have thought upon thy name O Lord in the night ſeaſon, and have kept thy Law; this I had becauſe I kept thy Commandements*: keeping Gods Commandements, was rewarded with keeping Gods Commandements; And in this world God hath not a greater reward to give; for ſo the ſoul is nouriſhed unto life, ſo it growes up with the increaſe of God, ſo it paſſes on to a perfect man in Chriſt, ſo it is conſigned for heaven, and ſo it enters into glory; for glory is the perfection of grace, and when our love to God is come to its ſtate and perfection, then we are within the circles of a Diadem, and then we are within the regions of felicity. And there is the ſame reaſon in the contrary inſtance. Pſ. 119. 55, 56.

The wicked perſon fals into ſin, and this he had becauſe he ſinn'd againſt his maker. *Tradidit Deus eos in deſideria cordis eorum*: and it concerns all to obſerve it; and if ever we finde that a ſin ſucceeds a ſin in the ſame inſtance, it is becauſe *we refuſe to repent*; but if a ſin ſucceeds a ſin in another inſtance, as if luſt followes pride,

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pride, or murder drunkenneſſe; it is a ſign that *God will not give us the grace of repentance*: he is angry at us with a deſtructive fury, he hath dipt his arrowes in the venome of the ſerpent, and whets his ſword in the forges of hell; then it is time that a man withdraw his foot, and that he ſtart back from the preparations of an intolerable ruine: For though men in this caſe grow inſenſible, and that's part of the diſeaſe, διὰ τοῦτο μέγα ἐστὶ κακὸν ὅτι ἀδὴν εἶναι δοκῇ, ſaith *Chryſoſtome*, it is the biggeſt part of the evill that the man feels it not, yet the very *antiperiſtaſis* or the contrariety, the very horror and bigneſſe of the danger may poſſibly make a man to contend to leap out of the fire; and ſometimes God works a miracle, and beſides his own rule delights to reform a diſſolute perſon, to force a man from the grave, to draw him againſt the bent of his evill habits; yet it is ſo ſeldome that we are left to conſider, that ſuch perſons are in a deſperate condition, who cannot be ſaved unleſſe God is pleaſed to work a miracle. A B

3. Sinne brings in its retinue, fearfull plagues and evill angels, meſſengers of the diſpleaſure of God, concerning which, περὶ τεθνηκότων ἄλις, there are enough of dead; I mean the experience is ſo great, and the notion ſo common, and the examples ſo frequent, and the inſtances ſo ſad, that there is ſcarce any thing new in this particular to be noted; but ſomething is remarkable, and that is this, that God even when he forgives the ſin, does reſerve ſuch ὑστερήματα τῆς θλίψεως, ſuch remains of puniſhment, and thoſe not only to the leſſe perfect, but to the beſt perſons, that it makes demonſtration, that every ſinner is in a worſe condition then he dreams of. For conſider; can it be imagined that any one of us ſhould eſcape better then *David* did? we have reaſon to tremble when we remember what he ſuffered, even when God had ſeal'd his pardon. Did not God puniſh *Zedekiah* with ſuffering his eyes to be put out in the houſe of bondage? was not God ſo angry with *Valentinian*, that he gave him into his enemies hand to be flay'd alive? Have not many perſons been ſtruck ſuddenly in the very act of ſin, and ſome been ſeiſed upon by the Devill and carryed away alive? Theſe are fearfull contingencies: but God hath been more angry yet; *rebellion* was puniſhed in *Corah* and his company, by the gaping of the earth, and the men were buryed alive; and *Dathan* and *Abiram* were conſumed with fire for uſurping the Prieſts office: But God hath ſtruck ſeverely ſince that time; and for the proſtitution of a Lady by the Spaniſh King, the Moors were brought in upon his Kingdome, and rul'd there for 700. years. And have none of us known an excellent and good man to have deſcended, or rather to have been thruſt into a ſin, for which he hath repented, which he hath confeſſed, which he hath reſcinded, and which he hath made amends for as he could, and yet God was ſo ſeverely angry that this man was ſuffered to fall in ſo big a calamity, that he C D E

A he dyed by the hands of violence, in a manner ſo ſeemingly impoſſible to his condition, that it looked like the biggeſt ſorrow that hath happened to the ſons of men? But then let us conſider how many and how great crimes we have done; and tremble to think that God hath exacted ſo fearfull pains, and mighty puniſhments for one ſuch ſin which we, it may be, have committed frequently. Our ſin deſerves as bad as theirs; and God is *impartial*, and we have no priviledge, no promiſe of exemption, no reaſon to hope it; what then do we think ſhall become of this affair? where muſt we ſuffer this vengeance? For that it is
B due, that it is juſt we ſuffer it, theſe ſad examples are a perfect demonſtration. We have done that for which God thought *flaying alive* not to be too big a puniſhment: that for which God hath ſmitten Kings with formidable plagues; that for which governments have been changed, and nations enſlaved, and Churches deſtroyed, and the Candleſtick removed, and famines and peſtilences have been ſent upon a whole Kingdome; and what ſhall become of us? why do we vainly hope it ſhall not be ſo with us? If it was juſt for theſe men to ſuffer what they did, then we are at leaſt to expect ſo much; and then let us conſider into what
C a fearfull condition ſin hath put us, upon whom a ſentence is read, that we ſhall be plagued like *Zedekiah*, or *Corah*, or *Dathan*, or the King of *Spain*, or any other King who, were, for ought we know, infinitely more innocent and more excellent perſons then any of us. What will become of us? For God is as juſt to us as to them; and Chriſt dyed for them as well as for us; and they have repented more then we have done; and what mercy can we expect that they might not hope for, upon at leaſt as good ground as we? Gods wayes are ſecret, and his mercies and juſtice dwell in a great abyſſe; but we are to meaſure our ex-
D pectations by revelation and experience. But then what would become of us, if God ſhould be as angry at our ſin as at *Zedekiahs*, or King *Davids*? where have we in our body room enough for ſo many ſtripes, as our ſin ought juſtly to be puniſhed withall? or what ſecurity or probability have we that he will not ſo puniſh us?

For I did not repreſent this ſad ſtory, as a matter of poſſibility only, that we may fear ſuch fearfull ſtrokes as we ſee God lay upon ſinners; but we ought to look upon it as a thing that will come ſome way or other, and for ought we know we can-
E not eſcape it. So much, and more is due for the ſin, and though Chriſt hath redeemed our ſouls, and if we repent we ſhall not die eternally, yet he hath no where promiſed we ſhall not be ſmitten. It was an odde ſaying of the Devill to a ſinner whom he would fain have had to deſpair; *Me è Cœlo ad Barathrum demiſit peccatum, & vos ullum in terra locum tutum exiſtimabitis?* Sin thruſt

SER. XXI. thrust me from heaven to hell, and do you think on earth to have security? Men use to presume that they shall go unpunished; but we see what little reason we have so to flatter and undoe our selves, πᾶσι γὰρ κοινὸν τόδε, τὸ μὴ κακὸν, κακόν τι πάσχειν. He that hath sinn'd must look for a Judgement, and how great that is, we are to take our measures by those sad instances of vengeance by which God hath chastised the best of men, when they have committed but a single sin; ὀλέθριον, ὀλέθριον κακὸν, sin is damnable and destructive: and therefore as the asse refused the barley which the fatted swine left, perceiving by it he was fatted for the slaughter;

Phædrus.

Tuum libenter prorsus appeterem cibum,
Nisi qui nutritus illo est, jugulatus foret;

we may learn to avoid these vain pleasures which cut the throat after they are swallowed, and leave us in that condition that we may every day fear, lest that evill happen unto us, which we see fall upon the great examples of Gods anger; and our fears cannot, ought not at all to be taken off, but by an effective, busie, pungent, hasty, and a permanent repentance; and then also but in some proportions, for we cannot be secured from temporall plagues, if we have sinn'd; no repentance can secure us from all that; nay Gods pardon, or remitting his finall anger, and forgiving the pains of hell, does not secure us here: ἡ νέμεσις παρὰ πόδας βαίνει; but sin lies at the door ready to enter in, and rifle all our fortunes.

1. But this hath two appendages which are very considerable; and the first is, that there are some mischiefs which are the proper and appointed scourges of certain sins, and a man need not aske; *Cujus vulturis hoc erit cadaver?* what vultur, what death, what affliction shall destroy this sinner? The sin hath a punishment of its own which usually attends it, as giddinesse does a drunkard. He that commits sacriledge, is marked for a vertiginousnesse and changeable fortune; Psal. 83. *Make them, O my God, like unto a wheel,* of an unconstant state: and *we and our fathers have seen it,* in the change of so many families, which have been undone by being made rich: they took the lands from the Church, and the curse went along with it, and the misery and the affliction lasted longer then the sin. Telling lies frequently hath for its punishment to be *given over to believe a lye,* and at last, that no body shall beleeve it but himself; and then the mischief is full, he becomes a dishonoured and a baffled person. The consequent of *lust* is properly *shame*; and witchcraft is still punished with baseneſse, and beggery; and oppression of widowes hath a sting, for the tears of the oppressed are to the *oppressour,* like the waters of jealousie, making the belly to swell, and the thigh to rot; the *oppressor* seldome

A dome dies in a tolerable condition: but is remark'd towards his end with some horrible affliction. The sting of oppression is darted as a man goes to his grave. In these and the like, God keeps a rule of striking, *In quo quis peccat, in eo punitur.* The Divine Judgement did point at the sin, lest that be concealed by excuses, and protected by affection, and increased by passion, and destroy the man by its abode. For some sins are so agreeable to the spirit of a fool and an abused person, because he hath fram'd his affections to them, and they comply with his unworthy interest, that when God out of an angry kindness, smites the man, and punishes
B the sin, the man does fearfully defend his beloved sin, as the serpent does his head which he would most tenderly preserve. But therefore God that knowes all our tricks and devices, our stratagems to be undone, hath therefore apportioned out his punishments, by analogies, by proportions, and entaile: so that when every sin enters into its proper portion, we may discern why God is angry, and labour to appease him speedily.

2. The second appendage to this consideration is this, that there are some states of sin which expose a man to all mischief, as it can happen by taking off from him all his guards, and defences; by
C driving the good Spirit from him, by stripping him of the guards of Angels. But this is the effect of an habituall sin, a course of an evill life, and it is called in Scripture, *a grieving the good Spirit of God.* But the guard of Angels is in Scripture only promised to them that live godly; *The Angels of the Lord pitch their tents round about them that fear him, and delivereth them,* said *David.* Psal. 33.

Τῷ δ' θεόνῳ πυρέγπ παρεσῖσιν πολύμοχθοι
Ἄγγελοι, εἶσι μάμηλε βροτοῖς ὡς πάντα τελεῖται.

D

And the *Hellenists* use to call the Angels ἐγρηγόρας *watchmen*; which custody is at first designed and appointed for all, when by baptisme they give up their names to Christ, and enter into the covenant of Religion. And of this the Heathen have been taught something by conversation with the *Hebrewes* and *Christians*; *unicuiq; nostrum dare pædagogum Deum,* said *Seneca* to *Lucilius*, *non primarium, sed ex eorum numero, quos Ovidius vocat ex plebe deos.* There is a guardian God assigned to every one of us, of the number of those which are of the second order; such are those of whom
E *David* speaks, *before the Gods will I sing praise unto thee*; and it was the doctrine of the Stoicks, that to every one there was assigned a *Genius* and a *Juno*: *Quamobrem major cœlitum populus etiam quam hominum intelligi potest, quum singuli ex semetipsis totidem Deos faciant, Junones gentosq; adoptando sibi,* said *Pliny.* Every one does adopt Gods into his family and get a *Genius* and a *Juno* of their

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their own, *Junonem meam iratam habeam*; it was the oath of *Quartilla* in *Petronius*; and *Socrates* in *Plato* is said to swear by his *Juno*; though afterwards among the *Romans* it became the womans oath, and a note of effeminacy; But the thing they aim'd at was this, that God took a care of us below, and sent a ministring spirit for our defence; but that this is only upon the accounts of piety, they knew not. But we are taught it by the Spirit of God in Scripture. For, *the Angels are ministring spirits, sent forth to minister to the good of them who shal be heirs of salvation*; and concerning St. *Peter*, the faithfull had an opinion, that it might be *his Angell*; agreeing to the Doctrine of our blessed Lord, who spake of Angels appropriate to his little ones, to infants, to those that belong to him. Now what God said to the sons of Israel is also true to us Christians; Exod. 23. 20. *Behold I send an Angell before thee, beware of him and obey his voice, provoke him not, for he will not pardon your trangressions.* So that if we provoke the Spirit of the Lord to anger by a course of evill living, either the Angell will depart from us, or if he staies, he will strike us. The best of these is bad enough, and he is highly miserable,

——*Qui non sit tanto hoc custode securus,*

whom an Angell cannot defend from mischief, nor any thing secure him from the wrath of God. It was the description and character which the *Erythrean* Sibyl gave of God,

Ἀφθαρτὶς κλῆσις δίανθ' αἰδέρος υἱόν,
Τοῖς τ' ἀχαίοις ἄχαχον φορέων πολὺ μείζονα μοῖρα,
Τοῖς δὲ κακοῖς ἀδίκοις τε χόλον καὶ δύμον ἐγείρων.

It is Gods appellative to be a giver of excellent rewards to just and innocent persons: but to assign to evill men fury, wrath, and sorrow for their portion. If I should lanch further into this Dead sea, I should finde nothing but horrid shriekings, and the skuls of dead men utterly undone. Fearfull it is to consider, that sin does not only drive us into calamity, but it makes us also impatient, and imbitters our spirit in the sufferance: * It cryes loud for vengeance, and so torments men before the time, even with such fearfull outcries, and horrid alarms, that their hell begins before the fire is kindled. * It hinders our prayers, and consequently makes us hopelesse and helplesse. * It perpetually affrights the conscience, unlesse by its frequent stripes it brings a callousnesse and an insensible damnation upon it. * It makes us to lose all that which Christ purchased for us, all the blessings of his providence, the comforts of his spirit, the aids of his grace, the light of his countenance, the hopes of his glory; it makes us enemies to God, and to be hated by him more then he hates a dog; and with a dog shall be his portion

to

A to eternall ages; with this only difference, that they ſhall both be equally excluded from heaven; but the dog ſhall not, and the ſinner ſhall deſcend into hell; and which is the confirmation of all evill; for a tranſient ſin God ſhall inflict an eternall Death. Well might it be ſaid in the words of God by the Prophet, *ponam Babylonem in poſſeſſionem Erinacei*, *Babylon* ſhall be the poſſeſſion of an Hedgehog: that's a ſinners dwelling; incompaſſed round with thornes and ſharp prickles, afflictions and uneaſineſſe all over. So that he that wiſhes his ſin big and proſperous, wiſhes his Bee as big as a Bull, and his Hedgehog like an Elephant; the pleaſure B of the honey would not cure the mighty ſting; and nothing make recompenſe, or be a good, equall to the evill of an eternall ruine. But of this there is no end. I ſumme up all with the ſaying of *Publius Mimus*, *Tolerabilior eſt qui mori jubet quàm qui malè vivere*, He is more to be endured that puts a man to death, then he that betrayes him into ſin. *For the end of this is death* eternall.

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Sermon, XXII.

THE GOOD and EVILL TONGUE.

Epheſ. 4. 29.

Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace unto the hearers.

HE that had an ill memory did wiſely comfort himſelfe by reckoning the advantages he had by his forgetfulneſſe. For by this means he was hugely ſecured againſt malice, and ambition; for his anger went off with the ſhort notice and obſervation of the injury; and he ſaw himſelf unfit for the buſineſſes of other men, or to make records in his head, & undertake to conduct the intrigues of affairs of a multitude, who was apt to forget the little accounts of his own ſeldom reading. He alſo remembred this, that his pleaſures in reading books were more frequent, while he remembred but little of yeſterdays ſtudy, and to morrow the book is newes, and with its novelties gives him freſh entertainment, while the retaining brain layes the book aſide, and is full already. Every book is new to an ill memory, and one long book is a Library, and its parts return freſh as the morning, which becomes a new day, though by the revolution of the ſame ſun. Beſides theſe, it brought him to tell truth for fear of ſhame, and in meer neceſſity made his ſpeech little and his diſcourſes ſhort; becauſe the web drawn from his brain was ſoon

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A soon spun out, and his fountain grew quickly dry, and left running through forgetfulnesse. * He that is not eloquent and faire spoken, hath some of these comforts to plead in excuse of his ill fortune, or defective nature. For if he can but hold his peace, he shall be sure not to be troublesome to his company, not mark'd for lying, or become tedious with multiplicity of idle talk. He shall be presumed wise, and oftentimes is so; he shall not feel the wounds of contention, nor be put to excuse an ill taken saying, nor sigh for the folly of an irrecoverable word; If his fault be that he hath not spoken, that can at any time be mended, but if he sinn'd in speaking, it cannot be unspo
B ken again. Thus he escapes the dishonor of not being believed, and the trouble of being suspected; he shall never fear the Sentence of Judges, nor the Decrees of Courts, high reproaches, or the angry words of the proud, the contradiction of the disputing man, or the thirst of talkers. By these and many other advantages, he that holds his peace, and he that cannot speak, may please themselves; and he may at least have the rewards and effects of solitarinesse, if he misses some of the pleasures of society. But by the use of the tongue, God hath distinguished us from beasts, and by the well or ill using it we are distinguished from one another; and therefore though silence
C be innocent as death, harmlesse as a roses breath to a distant passenger, yet it is rather the state of death then life; and therefore when the *Egyptians* sacrificed to *Harpocrates* their god of Silence, in the midst of their rites they cryed out γλῶσσα δαίμων, The Tongue is an Angel, good or bad, that's as it happens; Silence was to them a god, but the Tongue is greater; it is the band of humane entercourse, and makes men apt to unite in Societies and Republicks; and I remember what one of the Ancients said, that we are better in the company of a known dog, then of a man whose speech is not known, *ut externus alieno non sit hominis vice*; a stranger to a stranger in his lan-
D guage, is not as a man to a man; for by voices and homilies, by questions and answers, by narratives and invectives, by counsell and reproofe, by praises and hymnes, by prayers and glorifications, we serve Gods glory, and the necessities of men; and by the tongue our Tables are made to differ from Mangers, our Cities from Deserts, our Churches from Herds of beasts and flocks of sheep. *Faith comes by hearing, and hearing by the Word of God*, spoken by the *tongues of men and Angels*; and the blessed Spirits in heaven cease not from saying night and day their Τεισάγιον, their song of glory to him that sitteth on the throne, and to the Lambe for ever and ever; and then
E our imployment shall be glorious as our state, when our tongues shal to eternall ages sing *Allelujahs* to their Maker and Redeemer; and therefore since Nature hath taught us to speak, and God requires it, and our thankfulnesse obliges us, and our necessities engage us, and charity sometimes calls for it, and innocence is to be defended, and we are to speak in the cause of the oppressed, and open our mouths in

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the cauſe of God: and it is alwayes a ſeaſonable prayer, that God would *open our lips, that our mouth may* doe the work of heaven, and *declare his praiſes*, and *ſhew forth his glory*; it concerns us to take care that nature be changed into grace, neceſſity into choice, that while we ſpeak the greatneſſe of God, and miniſter to the needs of our neighbor, and doe the works of life and religion, of ſociety and prudence, we may be fitted to bear a part in the ſongs of Angels, when they ſhall rejoyce at the feaſt of *the marriage ſupper of the Lambe*. But the tongue is a fountain both of bitter waters and of pleaſant; it ſends forth bleſſing, and curſing; it praiſes God, and railes at men; it is ſometimes ſet on fire, and then it puts whole Cities in combuſtion; it is unruly, and no more to be reſtrained then the breath of a tempeſt; it is volatile and fugitive: reaſon ſhould go before it, and when it does not, repentance comes after; it was intended for an organ of the divine praiſes, but the Devill often playes upon it, and then it ſounds like the Scriech-owle, or the groans of death; ſorrow and ſhame, folly and repentance are the notes, and formidable accents of that diſcord. We are all naturally λογοφίλοι, lovers of ſpeech, more or leſſe; and God reproves it not, provided that we be alſo φιλόλογοι, wiſe and materiall, uſefull and prudent in our diſcourſes. For ſince ſpeech is for converſation, let it be alſo charitable and profitable; let it be without ſin, but not without profit and *grace to the hearers*, and then it is as God would have it; and this is the precept of the text, firſt telling us what we ſhould avoyd, and then telling us what we ſhould purſue; what our diſcourſe ought not to be, and 2ly. what it ought to be; there being no more variety in the ſtructure of the words, I ſhall 1. diſcourſe of the vices of the tongue; 2. of its duty and proper employment.

1. *Let no corrupt communication proceed out of your mouth*; πᾶς ὁ σαπρὸς λόγος, *corrupt or filthy communication*; ſo we read it; and it ſeems properly to note ſuch communication as miniſters to wantonneſſe; ſuch as are the *Feſcennines* of *Auſonius*, the excrement and ſpume of *Martial*'s verſe, and the *Epheſiaca* of *Xenophon*; indeed this is ſuch a rudeneſſe as is not to be admitted into civill converſation; and is wittily noted by the Apoſtle, charging that *fornication ſhould not be once named among them as becometh Saints*; not meaning that the vice ſhould not have its name and filthy character, but that nothing of it be named, in which it can be tempting or offenſive; nothing tending to it, or teaching of it, ſhould be named: we muſt not have πόρνον λόγον, fornication in our talk; that's ſuch a baſeneſſe, that it not onely grieves the Divine Spirit, but diſhonors all its channels and conveyances: the proper language of the ſin is not fit to be uſed ſo much as in reproofe; and therefore I have ſometimes wondred how it came to paſſe, that ſome of the Ancients, men wiſe and modeſt, chaſte and of ſober ſpirits, have faln into a fond liberty of declamation againſt uncleanneſſe, uſing ſuch words

A words which bring that sin upon the stage of fancy, and offend *auriculæ non calentes*, sober and chaste eares. For who can without blushing read *Seneca* describing the Looking-glasse of *Hostius*, or the severe but looser words of *Persius*, or the reproofes of St. *Hierom* himselfe, that great Patron of virginity, and exacter of chastity? yet more then once he reproves filthy things with unhandsome language: St. *Chrysostome* makes an Apology for them that doe so; ἐὰν μὴ γὰρ σημνῶ ἕτερος, οὐ δύνῃ κατακέδαι τὸν ἀκούοντα, ἐὰν δὲ βωλυθῆς κατάφαδαι σφοδρῶς ἀνάγκην ἔχεις ἀπεγυμνῶσαι σαφέστερον τὰ λεγόμενα, you cannot profit the hearers unlesse you discover the filthinesse, for the withdrawing B the curtain is shame and confutation enough for so great a basenesse; and Chirurgeons care not how they defile their hands, so they may doe profit to the patient. And indeed there is a materiall difference in the designe of him that speaks; if he speaks ἐξ ὀικείου πάθους, according to his secret affection and private folly, it is certainly intolerable; but yet if he speaks ἀπὸ κηδεμονίας, out of a desire to profit the hearer, and cure the criminall, though it be in the whole kinde of it honest and well meant; yet that it is imprudent,

Homil. 4. in ep. Rom.

Irritamentum Veneris languentis & acris
C *Divitis urticæ* ——— ———

and not wholly to be excused by the faire meaning, will soon be granted by all who know what danger and infection it leaves upon the fancy, even by those words by which the spirit is instructed. *Ab hâc scabie tenemus ungues*, it is not good to come near the leprosie, though to cleanse the Lepers skin.

But the word which the Apostle uses [σαπρὸς λόγος] means more then this. Σαπρὸν ὁ τὸ μοχθηρὸν καὶ φαῦλον, ἀλλὰ τὸ παλαιὸν, said *Eupolis*; and so it signifies musty, rotten, and outworn with age; σαπρᾶς εἰρήνης, D musty peace, so *Aristophanes*: and according to this acception of the word, we are forbidden to use all language that is in any sense corrupted, unreasonable, or uselesse; language proceeding from our old iniquity, evill habits, or unworthy customes, called in the style of Scripture *the remains of the old man*, and by the Greeks, *doting* or *talking fondly*; τὸ παιδάριον εἶ, ὦ φεγγῶν ἀρχαϊκός; the boy talkes like an old dotard. 2. Σαπρὸς signifies wicked, filthy, or reproachfull, σαπρὸν, αἰσχρὸν, ἀκάθαρτον, any thing that is in its own nature criminall and disgracefull, any language that ministers to mischief. But it is worse then all this: ζαπρὸς ὁ ἀφανισμὸς, it is a deletery, an extinction E of all good, for ἀφανίζομαι is ἀπόλλυμι, φθείρω, λυμαίνομαι, κωλύω; it is a destruction, an intire corruption of all Morality; and to this sense is that of *Menander* quoted by St. *Paul*, φθείρουσιν ἤθη χρηστὰ, ὁμιλίαι κακαί, *Evill words corrupt good manners*. And therefore under this word is comprised all the evill of the tongue, that wicked instrument of the unclean Spirit, in the capacity of all the appellatives. 1. Here

Se. XXII. is forbidden the uſeleſſe, vain, and trifling converſation, the Βεελζεβὰλ, the god of Flies, ſo is the Devils name, he rules by theſe little things, by trifles and vanity, by idle and uſeleſſe words, by the entercourſes of a vain converſation. 2. The Devill is Διάβολος, an Accuſer of the Brethren, and the calumniating, ſlandering, undervaluing, detracting tongue does his work, that's λόγος διαχεὴς, the ſecond that I named, for διαχεὴς is λοιδορία, μῖσος, ſo *Heſychius*; it is ſlander, hatred, and calumny. 3. But the third is Ἀπολλύων, the Devils worſt appellative, *the Deſtroyer*, the diſſolute, wanton, tempting, deſtroying converſation; and its worſt inſtance of all is flattery, that malicious couſening devill, that ſtrengthens our friend in ſin, and ruines him from whom we have received, and from whom we expect good. Of theſe in order, and firſt of the trifling, vain, uſeleſſe, and impertinent converſation, Ζαπρὸς λόγος, *let no vain communication proceed out of your mouth.*

1. The firſt part of this inordination is *multiloquium*, talking too much: concerning which, becauſe there is no rule or juſt meaſure for the quantity, and it is as lawfull, and ſometimes as prudent to tell a long ſtory as a ſhort, and two as well as one, and ſometimes ten as well as two; all ſuch diſcourſes are to take their eſtimate by the matter, and the end, and can onely be altered by their circumſtances and appendages. Much ſpeaking is ſometimes neceſſary, ſometimes uſefull, ſometimes pleaſant; and when it is none of all this, though it be tedious and imprudent, yet it is not alwayes criminall. Such was the humour of the Gentleman *Martial* ſpeaks of, he was a good man, and full of ſweetneſſe and juſtice and nobleneſſe, but he would read his nonſenſe verſes to all companies at the publick games and in private feaſts, in the baths, and on the beds, in publick and in private, to ſleeping and waking people.

Lib. 3. ep. 44

Vis quantum mali facias videre?
Vir juſtus, probus, innocens timeris.

Every one was afraid of him, and though he was good, yet he was not to be endured: The evill of this is very conſiderable in the accounts of prudence, and the effects and plaiſance of converſation: and the Ancients deſcribed its evill well by a proverbiall expreſſion; for when a ſudden ſilence aroſe, they ſaid that *Mercury was entred*, meaning, that he being their *loquax numen*, their *prating god*, yet that quitted him not, but all men ſtood upon their guard, and called for aid and reſcue, when they were ſeiſed upon ſo tedious an impertinence. And indeed there are ſome perſons ſo full of nothings, that like the ſtrait ſea of *Pontus* they perpetually empty themſelves by their mouth, making every company or ſingle perſon they faſten on, to be their *Propontis*; ſuch a one as was *Anaximenes*, λέξεων πέλαγος, νοῦ δὲ σταλαγμὸς, *He was an Ocean of words, but a drop of underſtanding.*

And

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A And if there were no more in this then the matter of prudence, and the proper measures of civill conversation, it would yet highly concern *old men*, and *young men* and *women* to separate from their persons the reproach of their sex and age, that modesty of speech be the ornament of the youthfull, and a reserved discourse be the testimony of the old mans prudence. *Adolescens* from Ἀδολεσχὴς, said one: *a young man is a talker* for want of wit, and an old man for want of memory; for while he remembers the things of his youth, and not how often he hath told them in his old age, he grows in love with the trifles of his youthfull dayes, and thinks the company must doe so too; B but he canonizes his folly, and by striving to bring reputation to his first dayes, he loses the honor of his last. But this thing is considerable to further issues; for though no man can say, that much speaking is a sin, yet the Scripture sayes, *In multiloquio peccatum non deerit*, Sin goes along with it, and is an ingredient in the whole composition. For it is impossible but a long and frequent discourse must be served with many passions, and they are not alwayes innocent; for he that loves to talke much, must *rem corradere*, scrape materials together to furnish out the scenes and long orations; and some talke themselves into anger, and some furnish out their C dialogues with the lives of others; either they detract, or censure; or they flatter themselves, and tell their owne stories with friendly circumstances, and pride creeps up the sides of the discourse; and the man entertains his friend with his owne Panegyrick; or the discourse lookes one way and rowes another, and more mindes the designe then its own truth; and most commonly will be so ordered that it shall please the company, (and *that*, truth or honest plainnesse seldome does) or there is a byasse in it, which the more of weight and transportation it hath, the lesse it hath of ingenuity. *Non credo Auguribus qui aureis rebus divinant*, like Sooth-sayers, men speak D fine words to serve ends, and then they are not beleeved, or at last are found lyars, and such discourses are built up to serve the ministeries or pleasures of the company, but nothing else. *Pride* and *flattery*, *malice* and *spite*, *self-love* and *vanity*, these usually wait upon much speaking; and the reward of it is, that the persons grow contemptible and troublesome, they engage in quarrels, and are troubled to answer exceptions, some will mistake them, and some will not beleeve them, and it will be impossible that the minde should be *perpetually present* to a *perpetuall talker*, but they will forget truth and themselves, and their own relations. And upon this account it is, that the Doctors of E the Primitive Church doe literally expound those minatory words of our blessed Saviour; *Verily I say unto you, of every idle word that men shall speak, they shall give account at the day of Judgement.* Matt. 12. 36. And by *idle words*, they understand, such as are not usefull to edification and instruction. So St. *Basil*, *So great is the danger of an idle word, that though a word be in its owne kinde good, yet unlesse it be directed* In Reg. brevior.

Supellex ejus garrulitas. Comœd. *Mulierbre ingenium pro luvium.* Accius in Andromedâ. *Sola laboranti potuit succurrere Lunæ.*

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directed to the edification of faith, he is not free from danger that speaks it: To this purpose are the words of St. *Gregory*; *while the tongue is not restrained from idle words*, ad temeritatem stultæ increpationis efferatur, *it is made wilde, or may be brought forth to rashnesse and folly:* And therein lies the secret of the reproofe: *A periculo liber non est, & ad temeritatem efferatur*, the man is not free from danger, and he may grow rash, and fooliſh, and run into crimes, whileſt he gives his Tongue the reins, and lets it wander, and ſo it may be fit to be reproved, though in its nature it were innocent. I deny not but ſometimes they are more ſevere. St. *Gregory* calls every word *vain* or *idle*, *quod aut ratione juſtæ neceſſitatis, aut intentione piæ utilitatis caret:* and St. *Hierom* calls it vain, *quod ſine utilitatis & loquentis dicitur & audientis*, which profits neither the ſpeaker nor the hearer. The ſame is affirmed by St. *Chryſoſtom* *, and *Gregory Nyſſen* * upon *Eccleſiaſtes*, and the ſame ſeems intimated in the word κενὸν ῥῆμα or ῥῆμα ἀργὸν, as it is in ſome copies, *every word that is idle* or *empty* of buſineſſe. But for the ſtating the caſe of Conſcience, I have theſe things to ſay.

Lib. 7. Moral. *c. 17. ubi ſup.* *in cap. 12 Matt.* * *in Pſ. 118.* * *cap. 1.*

1. That the words of our bleſſed Saviour being ſpoken to the *Jews*, were ſo certainly intended as they beſt and moſt commonly underſtood, and by [*vain*] they underſtood *falſe* or *lying*, not *uſeleſſe* or *imprudent*; and yet ſo though our bleſſed Saviour hath not ſo ſeverely forbidden every empty, unſignificant diſcourſe, yet he hath forbidden every lie, though it be *in genere bonorum*, as St. *Baſil*'s expreſſion is; that is, though it be in the intention charitable, or in the matter innocent.

2. *Of every idle word we ſhal give account*, but yet ſo, that ſometimes the κρῖμα, the judgment ſhall fall upon the words, not upon the *perſons*; they be hay and ſtubble, uſeleſſe and impertinent, light and eaſie, the fire ſhall conſume them, and himſelfe ſhall eſcape with that loſſe; he ſhall then have no honor, no fair return for ſuch diſcourſes, but they ſhall with loſſe and prejudice be rejected and caſt away.

3. If all unprofitable diſcourſes be reckoned for idle words and put upon the account, yet even the capacities of profit are ſo large and numerous, that no man hath cauſe to complain that his tongue is too much reſtrained by this ſeverity. For in all the wayes in which he can doe himſelfe good, or his neighbour, he hath his liberty; he is onely to ſecure the words from being directly criminal, and himſelfe from being arreſted with a paſſion, and then he may reckon it lawfull even upon the ſevereſt account to diſcourſe freely, while he can inſtruct, or while he can pleaſe his neighbour;

Aut prodeſſe ſolent, aut delectare——

while himſelfe gets a fair opinion and a good name, apt to ſerve honeſt and fair purpoſes; he may diſcourſe himſelfe into a friendſhip, or

A or help to preserve it; he may serve the works of art or nature; of businesse publick or private, the needs of his house, or the uses of mankinde, he may increase learning, or confirm his notices, cast in his symbol of experience and observation, till the particulars may become a proverbiall sentence and a rule; he may serve the ends of civility and popular addresses, or may instruct his brother or himselfe, by something which at that time shall not be reduc'd to a precept by way of meditation, but is of it selfe apt at another time to doe it; he may speak the praises of the Lord by discoursing of any of the works of creation, and himselfe or his brother B may afterwards remember it to that purpose; he may counsell or teach, reprove or admonish, call to minde a precept, or disgrace a vice, reprove it by a parable or a story, by way of *Idea* or witty representment; and he that can finde talke beyond all this, discourse that cannot become usefull in any one of these purposes, may well be called a prating man, and expect to give account of his folly in the dayes of recompense. Sr. XXII.

4. Although in this latitude a mans discourses may be free and safe from judgement, yet the man is not, unlesse himself designe it to good and wise purposes, not alwayes *actually*, but by an *habituall* and *generall* purpose. Concerning which he may by these measures best take his accounts. 4. C

1. That he be sure to speak nothing that may minister to a vice, willingly and by observation.

2. If any thing be of a suspicious and dubious nature, that he decline to publish it.

3. That by a prudent morall care he watch over his words, that he doe none of this injury and unworthinesse.

4. That he offer up to God in his prayers all his words, and then look to it, that he speak nothing unworthy to be offered.

D 5. That he often interweave discourses of Religion, and glorifications of God, instructions to his brother, and ejaculations of his owne, something or other not onely to sanctifie the order of his discourses, but to call him back into retirement and sober thoughts, lest he wander and be carried off too far into the wilde regions of impertinence; and this *Zeno* calls γλῶσσαν εἰς τὴν ὑποβάξαι, to dip our tongues in understanding. In all other cases the rule is good, ἢ λέγε τὰ σιγὴς κρεῖττονα, ἢ σιγὴν ἄγε, either keep silence, or speak *Eurip.* something that is better then it; ἢ σιγὴν καίριον, ἢ λόγον ὠφέλιμον, so *Isocrates* constantly enough to this Evangelicall precept; a seasonable E silence, or a profitable discourse, choose you whether; for whatsoever cometh of more is sin, or else is folly at hand, and will be sin at distance. Lastly,

5. This account is not to be taken by little traverses and intercourses of speech, but by greater measures, and more discernible portions, such as are commensurate to valuable portions of time; 5.

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time; for however we are pleaſed to throw away our time, and are weary of many parts of it, yet are impatiently troubled when all is gone, yet we are as ſure to account for every conſiderable portion of our time, as for every ſumme of money we receive; and in this it was, that St. *Bernard* gave caution, *Nemo parvi æſtimet tempus quod in verbis conſumitur otioſis*, Let no man think it a light matter that he ſpend his pretious time in idle words; let no man be ſo weary of what flies away too faſt, and cannot be recalled, as to uſe arts and devices to paſſe the time away in vanity, which might be rarely ſpent in the intereſts of eternity. Time is given us to repent in, to appeaſe the divine anger, to prepare for and haſten to the ſociety of Angels, to ſtir up our ſlackned wills, and enkindle our cold devotions, to weep for our daily iniquities, and to ſigh after, and work for the reſtitution of our loſt inheritance; and the reward is very inconſiderable that exchanges all this for the pleaſure of a voluble tongue: and indeed this is an evill that cannot be avoyded by any excuſe that can be made for words that are in any ſenſe idle, though in all ſenſes of their owne nature and proper relations they be innocent. They are a throwing away ſomething of that which is to be expended for eternity, and put on degrees of folly, according as they are tedious and expenſive of time to no good purpoſes. * I ſhall not after all this need to reckon more of the evill conſequent to the vain and great talker; but if theſe already reckoned were not a heap big enough, I could eaſily adde this great evill; that the talking man makes himſelfe artificially deafe, being like a man in the ſteeple when the bells ring, you talke to a deafe man, though you ſpeake wiſely;

Serm. de triplici cuſtodiâ.

Eurip.

Οὐκ ἂν δυναίμην μὴ στενάξαι πικρὰ
Σοφὸς ἀπαιδεύτων ἀνδρὶ μὴ σοφῷ λόγους.

Good counſell is loſt upon him, and he hath ſerv'd all his ends when he pours out whatſoever he took in; for he therefore loaded his veſſell that he might pour it forth into the ſea.

These and many more evils, and the perpetuall unavoydable neceſſity of ſinning by much talking, hath given great advantages to ſilence, and made it to be eſteemed an act of Diſcipline and great Religion. St. *Romualdus* upon the *Syrian* mountaine ſeverely kept a ſeaven years ſilence: and *Thomas Cantipratenſis* tels of a religious perſon in a Monaſtery in *Brabant*, that ſpake not one word in 16 years. But they are greater examples which *Palladius* tels of, *Ammona* who liv'd with 3000 Brethren in ſo great ſilence, as if he were an *Anachoret*; but *Theona* was ſilent for 30 years together, and *Johannes* ſurnamed *Silentiarius* was ſilent for 47 years. But this moroſity and ſullenneſſe is ſo far from

from being imitable and laudable, that if there were no direct prevarication of any commands expreſſed or intimated in Scripture, yet it muſt certainly either draw with it, or be it ſelf an infinite omiſſion of duty, eſpecially in the externall glorifications of God, in the inſtitution or advantages of others, in thankſgiving and publick offices, and in all the effects and emanations of ſpirituall mercy. This was to make amends for committing many ſins by omitting many duties, and in ſtead of digging out the offending eye, to pluck out both, that they might neither ſee the ſcandall nor the duty; for fear of ſeeing what they ſhould not, to ſhut their eyes againſt all light. It was more prudent which was reported of St. *Gregory Nazianzen*, who made Silence an act of Diſcipline, and kept it a whole Lent in his religious retirements, *cujus facti mei ſi cauſam quæris* (ſaid he in his account he gives of it) *idcircò à ſermone prorſus abſtinui, ut ſermonibus meis moderari diſcam*; I then abſtained wholly, that all the yeer after I might be more temperate in my talke. This was in him an act of caution, but how apt it was to miniſter to his purpoſe of a moderated ſpeech for the future, is not certaine; nor the philoſophy of it, and naturall efficacy eaſie to be apprehended. It was alſo practiſed by way of penance, with indignation againſt the follies of the Tongue, and the itch of prating, ſo to chaſtiſe that petulant member, as if there were a great pleaſure in prating, which when it grew inordinate, it was to be reſtrained and puniſhed like other luſts. I remember it was reported of St. *Paul* the Hermit, Scholar of St. *Anthony*, that having once asked whether Chriſt or the old Prophets were firſt, he grew ſo aſhamed of his fooliſh Queſtion, that he ſpake not a word for 3 years following: And *Sulpitius*, as St. *Hierom* reports of him, being deceived by the *Pelagians*, ſpoke ſome fond things, and repenting of it, held his tongue till his dying day, *ut peccatum quod loquendo contraxerat tacendo penitùs emendaret*. Though the pious minde is in ſuch actions highly to be regarded, yet I am no way perſwaded of the prudence of ſuch a deadneſſe and *Libitinarian* Religion;

Murmuracum ſecum & rabioſa ſilentia rodunt,

ſo ſuch importune ſilence was called, and underſtood to be a degree of ſtupidity and *madneſſe*; for ſo Phyſicians among the ſignes of that diſeaſe in dogs, place their not barking; and yet, although the exceſſe and unreaſonableneſſe of this may be well chaſtiſed by ſuch a ſevere reproofe, yet it is certaine, in ſilence *there is wiſdome*, and there *may* be deep *religion*. So *Aretæus* deſcribing the life of a ſtudious man, among others, he inſerts this, they are ἀχροοὶ καὶ ἐν νεότητι γηραλέοι καὶ ὑπ' ἐννοίης κωφοὶ without colour, pale and wiſe, when they are young, and by reaſon of their knowledge,

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knowledge, *ſilent as Mutes*, and *dumb as the Seriphian frogs*. And indeed it is certaine, great knowledge, if it be without vanity, is the moſt ſevere bridle of the Tongue. For ſo have I heard that all the noyſes and prating of the poole, the croaking of frogs and toads is huſhed and appeaſed upon the inſtant of bringing upon them the light of a candle or torch. Every beam of reaſon and ray of knowledge checks the diſſolutions of the Tongue. But, *ut quiſq; contemptiſſimus & maximè ludibrio eſt, ita ſolutiſſimæ linguæ eſt*, ſaid *Seneca*, Every man as he is a fool and contemptible, ſo his tongue is hanged looſe, being like a bell, in which there is nothing but tongue and noiſe.

Silence therefore is the cover of folly, or the effect of wiſdome; but it is alſo *religious*, and the greateſt myſtick rites of any inſtitution are ever the moſt *ſolemn* and the moſt *ſilent*; the words in uſe are almoſt made *Synonymous*; *There was ſilence made in heaven for a while*, ſaid St. *John*, who noted it upon occaſion of a great ſolemnity, and myſterious worſhippings or revelations to be made there. Ἤμαλά τις θεῶν ἐνδὸν, one of the gods is within, ſaid *Telemachus*, upon occaſion of which his Father reproved his talking.

Σίγα καὶ χερὶ σὸν νοὸν ἴσχανε, μηδ' ἐρέεινε·
Αὔτη τοι δίκη ἔστι θεῶν, οἳ Ὄλυμπον ἔχουσι.

Be thou alſo ſilent and ſay little, let thy ſoule be in thy hand, and under command, for this is the rite of the gods above. And I remember that when *Ariſtophanes* deſcribes the Religion in the Temple of *Eſculapius*, ὁ ἀφόπλος, ἐπειδάν τις αἰδῆται φόρυ σιγᾶν, The Prieſt commanded great ſilence when the myſteriouſneſſe was nigh; and ſo among the *Romanes*,

Plutus.

Ite igitur pueri, linguis animiſq; faventes,
Sertaque delubris & farra imponite cultris.

But now although ſilence is become religious, and is wiſe and reverend, and ſevere, and ſafe, and quiet, ἀδιψος, καὶ ἄλυπος, καὶ ἀναώδυνος, as *Hippocrates* affirms of it, without thirſt, and trouble, and anguiſh; yet it muſt be καίριος, it muſt be ſeaſonable, and juſt, not commenced upon chance or humour, not ſullen and ill-natur'd, not proud and full of fancy, not pertinacious and dead, not mad and uncharitable, *nam ſic etiam tacuiſſe nocet*. He that is ſilent in a publick joy hath no portion in the feſtivity, or no thankfulneſſe to him that gave the cauſe of it. And though of all things in the world, a prating Religion, and much talke in holy things does moſt profane the myſteriouſneſſe of it, and diſmantles its regards, and makes cheap its reverence, and takes off fear and awfulneſſe, and makes it looſe and gariſh like the laughters of drunkenneſſe,

A drunkenneſſe, yet even in Religion there are ſeaſons to ſpeak; and it was ſometimes *pain and grief* to *David* to be ſilent; But yet, although tedious and dead ſilence hath not a juſt meaſure of praiſe and wiſdome; yet the worſt ſilence of a religious perſon is more tolerable and innocent, then the uſuall pratings of the looſer and fooliſh men. *Pone Domine cuſtodiam ori meo & oſtium circumſtantiæ labiis meis*, ſaid *David*, *Put a guard O Lord unto my mouth, and a dore unto my lips*; upon which St. *Gregory* ſaid well, *Non parietem, ſed oſtium petit, quod viz. aperitur & clauditur*; *he did not ask for a wall, but for a dore*; *a dore that might open*
B *and ſhut*: and it were well it were ſo indeed. *Labia tua ſicut vitta coccinea*, ſo Chriſt commends his Spouſe in the *Canticles*; *Thy lips are like a ſcarlet hair-lace*, that is tyed up with modeſty from folly and diſſolution. For however that few people offend in ſilence and keeping the dore ſhut too much, yet in opening it too haſtily, and ſpeaking too much and too fooliſhly, no man is without a load of guiltyneſſe, and ſome mouths like the gates of death

Noctes atque dies patent ——.

C are open night and day, and he who is ſo cannot be innocent: It is ſaid of *Cicero*, he never ſpake a word which himſelf would fain have recalled, he ſpake nothing that repented him. St. *Auſtin* in his 7. Ep. to *Marcellinus* ſayes, it was the ſaying of a fool and a ſot, not of a wiſe man, and yet I have read the ſame thing to have been ſpoken by the famous *Abbat Pambo* in the Primitive Church; and if it could be well ſaid of this man who was ſparing and ſevere in talke, it is certain it could not be ſaid of the other, who was a talking bragging perſon.

D

SERMON, XXIII.

Part II.

THe conſideration hitherto hath been of the immoderation and generall exceſſe in ſpeaking without deſcending to particular caſes : but becauſe it is a principle and parent of much evill, it is with great caution to be cured, and the evill conſequents will quickly disband. But when we draw neer to give counſell, we ſhall finde that upon a talking perſon ſcarce any medicine will ſtick.

1. *Plutarch* adviſes that *ſuch men ſhould give themſelves to writing*, that making an iſſue in the arme, it ſhould drain the flouds of the head; ſuppoſing that if the humour were any way vented, the tongue might be brought to reaſon. But the experience of the world hath confuted this; and when *Ligurinus* had writ a Poem, he talked of it to all companies he came in; But however, it can be no hurt to try, for ſome have been cured of bleeding at the noſe, by opening a vein in the arm.

2. Some adviſe, that ſuch perſons ſhould keep company with their betters, with grave, and wiſe, and great perſons, before whom men doe not uſually bring forth all, but the better parts of their diſcourſe, and this is apt to give aſſiſtance by the help of *modeſty*; and might doe well if men were not apt to learn to talk more in the ſociety of the aged, and out of a deſire to ſeem *wiſe* and *knowing*, be apt to ſpeak before their opportunity.

3. Conſideration of the dangers and conſequent evills hath ſome efficacy in nature to reſtrain our looſer talkings, by the help of fear and prudent apprehenſions. *Ælian* tels of the geeſe flying over the mountain *Taurus*, ὥσπερ ἐμβαλόντες στόμα σφισὶ σύμιον διαπέτονται, that for fear of Eagles nature hath taught them to carry ſtones in their mouths, till they be paſt their danger; care of our ſelves, deſire of reputation, appetites of being believed, love of ſocieties and faire complyances, fear of quarrels and miſinterpretation, of lawſuits and affronts, of ſcorne and contempt, of infinite ſins, and conſequently the intolerable wrath of God, theſe are the great endearments of prudent and temperate ſpeech.

4. Some adviſe that ſuch perſons ſhould change their ſpeech into

A into buſineſſe and action: and it were well if they chang'd it into any good thing, for then the evill were cured; but *action* and *buſineſſe* is not the cure alone, unleſſe we adde *ſolitarineſſe*; for the experience of this laſt age hath made us to feel, that companies of working people have nurs'd up a ſtrange Religion; the firſt, ſecond, and third part of which is *talking* and *folly*, ſave onely that *miſchief*, and *pride*, and *fighting* came in the retinue. But he that works and works alone, he hath imployment, and no opportunity. But this is but a cure of the ſymptome and temporary effect; but the diſeaſe may remain yet. Therefore,

B 5. Some adviſe that the buſineſſe and imployment of the Tongue be changed into Religion, and if there be a *pruritus* or itch of talking, let it be in matters of Religion, in prayers and pious diſcourſes, in glorifications of God, and the wiſe ſayings of Scripture and Holy men; this indeed will ſecure the material part, and make that the diſcourſes in their nature ſhall be innocent. But I fear this cure will either be improper, or unſufficient. For in prayers, multitude of words is ſometime fooliſh, very often dangerous, and of all things in the world we muſt be carefull we bring not to God *the ſacrifice of fooles*; and the talking much of the things of Scripture hath miniſtred often to vanity, and diviſions. But therefore whoever will uſe this remedy muſt never dwell long upon any one inſtance, but by variety of holy duties entertaine himſelfe; for he may eaſily exceed his rule in any thing, but in ſpeaking honorably of God, and in that let him enlarge himſelfe as he can; he ſhall never come to equall, much leſſe to exceed that which is infinite.

6. But ſome men will never be cured without a *Canker* or a *Squinſie*; and ſuch perſons are taught by all men what to doe, for if they would avoyd all company, as willingly as company D avoyds them, they might quickly have a ſilence great as midnight, and prudent as the *Spartan* brevity. But Gods grace is ſufficient to all that will make uſe of it; and there is no way for the cure of this evill, but the direct obeying of a counſel, and ſubmitting to the precept, and fearing the divine threatning; alwayes remembring, that *of every word a man ſpeaks, he ſhall give account at the day of Judgement:* I pray God ſhew us all a mercy in that day, and forgive us the ſins of the Tongue. *Amen.*

Citò lutum colligit amnis exundans, ſaid St. *Ambroſe*, Let your language be reſtrained within its proper channels and meaſures, E for if the river ſwels over the banks, it leaves nothing but dirt and filthineſſe behinde; and beſides the great evills and miſchiefs of a wicked tongue, the vain tongue, and the trifling converſation hath ſome proper evils; 1. *Stultiloquium*, or ſpeaking like a fool: 2. *Scurrilitas*, or immoderate and abſurd jeſting: 3. And *revealing ſecrets.*

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1. Concerning *Stultiloquy*, it is to be obſerved that the Maſters of ſpirituall life meane not, the *talke* and *uſeleſſe babble* of weak and ignorant perſons; becauſe in their proportion they may ſerve their little miſtaken ends of *civility* and *humanity*, as ſeemingly to them, as the ſtricteſt and moſt obſerved words of the wiſer; if it be their beſt, their folly may be pityed, but not *reproved*, and to them there is no caution to be added, but that it were well if they would put the bridle into the hands of another, who may give them check when themſelves cannot; and no wiſdome can be required or uſefull to them, but to ſuſpect themſelves and chooſe to be conducted by another. For ſo the little birds and laborious bees, who having no art and power of contrivance, no diſtinction of time, or foreſight of new neceſſities, yet being guided by the hand, and counſel'd by the wiſdome of the *ſupreme power, their Lord*, and *ours*, doe things with greater niceneſſe and exactneſſe of art, and regularity of time, and certainty of effect, then the wiſe Counſellour, who ſtanding at the back of the Princes chaire, gueſſes imperfectly, and counſels timorouſly, and thinks by intereſt, and determines *extrinſecall* events by inward and unconcerning principles; becauſe theſe have underſtanding, but it is leſſe then the infinity of accidents and contingences without; but the other having none, are wholly guided by him that knows and determines all things: So it is in the imperfect deſignes and actions and diſcourſes of weaker people; if they can be rul'd by an underſtanding without, when they have none within, they ſhall receive this advantage, that their owne paſſions ſhall not tranſport their mindes, and the diviſions and weakneſſe of their owne ſenſe and notices ſhall not make them uncertaine, and indeterminate; and the meaſures they ſhall walke by, ſhall be diſintereſt and even, and diſpaſſionate, and full of obſervation.

But that which is here meant by *Stultiloquy*, or fooliſh ſpeaking, is the *Lubricum verbi*, as St. *Ambroſe* calls it, *the ſlipping with the tongue*, which prating people often ſuffer, whoſe diſcourſes betray the vanity of their ſpirit, and diſcover *the hidden man of the heart*. For no prudence is a ſufficient guard, or can alwayes ſtand *in excubiis* ſtill watching, when a man is in perpetuall flouds of talke; for prudence attends after the manner of an Angels miniſtery; it is diſpatched on meſſages from God, and drives away enemies, and places guards, and calls upon the man to awake, and bids him ſend out ſpies and obſervers, and then goes about his own miniſteries above: but an Angell does not ſit by a man, as a nurſe by the babies cradle, watching every motion and the lighting of a flie upon the childes lip: and ſo is prudence; it gives us rules and proportions cut our meaſures, and preſcribes us cautions, and by generall influences orders our particu-

A particulars; but hee that is given to talke cannot be ſecured by all this; the emiſſions of his tongue are beyond the generall figures and lines of rule; and he can no more be wiſe in every period of a long and running talke, then a Luteniſt can deliberate and make every motion of his hand by the diviſion of his notes, to be choſen and diſtinctly voluntary. And hence it comes that at every corner of the mouth a folly peeps out, or a miſchiefe creeps in. A little pride and a great deale of vanity will ſoon eſcape, while the man mindes the ſequel of his talke, and not that uglineſſe of humour which the ſevere man that ſtood by, did
B obſerve, and was aſhamed of. Doe not many men talke themſelves into anger, skrewing up themſelves with dialogues and fancy, till they forget the company and themſelves? and ſome men hate to be contradicted, or interrupted, or to be diſcovered in their folly; and ſome men being a little conſcious, and not ſtriving to amend it by ſilence, they make it worſe by diſcourſe; a long ſtory of themſelves, a tedious praiſe of another collaterally to do themſelves advantage, a declamation againſt a ſin to undoe the perſon, or oppreſſe the reputation of their neighbour, unſeaſonable repetition of that which neither profits nor delights, trifling
C contentions about a goats beard, or the blood of an oyſter, anger and animoſity, ſpite and rage, ſcorn and reproach begun upon Queſtions, which concern neither of the litigants, fierce diſputations, ſtrivings for what is paſt, and for what ſhall never be, theſe are the events of the looſe and unwary tongue; which are like flies and gnats upon the margent of a poole, they doe not ſting like an Aſpic, or bite deep as a Bear, yet they can vex a man into a feaver and impatience, and make him uncapable of reſt and counſel.

D 2. The ſecond is *Scurrility*, or *fooliſh jeſting*. This the Apoſtle ſo joyns with the former μωρολογία, [*fooliſh ſpeaking* and *jeſtings which are not convenient*] that ſome think this to be explicative of the other, and that St. *Paul* uſing the word εὐτραπελία (which all men before his time uſed in a good ſenſe) meanes not that which indeed is witty and innocent, pleaſant and apt for inſtitution, but that which fooles and *Paraſites* call εὐβαπελία, but indeed is μωρολογία, what they called faceţiouſneſſe and pleaſant wit, is indeed to all wiſe perſons a meer *Stultiloquy*, or talking like a foole; and that kinde of *jeſting* is forbidden. And indeed I am induc'd fully to this underſtanding of St. *Pauls* words by the con-
E junctive particle [ἢ] which he uſes, καὶ αἰσχρότης καὶ μωρολογία, ἢ εὐτραπελία, *and filthineſſe, and* [*fooliſh talking, or jeſting*] juſt as in the ſucceeding verſe he joynes ἀκαθαρσία ἢ πλεονεξία, *uncleanneſſe* (ſo we read it) *or covetouſneſſe*; one explicates the other, for by *covetouſneſſe* is meant any *defraudation*; πλεονέκτης, *fraudator*, ſo St. *Cyprian* renders it: and πλεονέκτην St. *Hierom* derives from πλέον ἔχειν,

Epheſ. 1. 4, 5.

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to take more then a man ſhould; and therefore when St. *Paul* ſaid, *Let no man circumvent his brother in any matter*, he expounds it of *adultery*; and in this very place he renders πλεονεξίαν, *ſtuprum*, *luſt*; and indeed it is uſuall in Scripture, that Covetouſneſſe being ſo univerſall, ſo originall a crime, ſuch a prolifick ſin, be called by all the names of thoſe ſins by which it is either puniſhed, or to which it tempts, or whereby it is nouriſhed; and as here it is called *uncleanneſſe* or *corruption*; ſo in another place it is called *idolatry*. But to returne; This *jeſting* which St. *Paul* reproves, is a direct μωρολογία, or the *jeſting* of *Mimics* and *Players*, that of *the foole in the play*, which in thoſe times, and long before, and long after, were of that licentiouſneſſe that they would abuſe *Socrates* or *Ariſtides:* and becauſe the rabble were the *laughers*, they knew how to make them roare aloud with a ſlovenly and wanton word, when they underſtood not the *ſalt* and *ingennity* of a witty and uſefull anſwer, or reply; as is to be ſeen in the intertextures of *Ariſtophanes* Comedies. But in purſuance of this of St. *Paul*, the *Fathers* of the Church have been very ſevere in their cenſures of this liberty. St. *Ambroſe* forbids all. *Non ſolùm profuſos, ſed etiam omnes jocos declinandos arbitror*; Not onely the looſer jeſtings, but even all are to be avoyded: Nay, *licèt interdum joca honeſta & ſuavia ſint, tamen ab Eccleſiâ horrent regulâ, the Church allowes them not, though they be otherwiſe honeſt and pleaſant; for how can we uſe thoſe things we finde not in holy Scriptures?* St. *Baſil* gives reaſon for this ſeverity; *jocus facit animam remiſſam & erga præcepta Dei negligentem*; and indeed that cannot be denyed; thoſe perſons whoſe ſoules are diſperſed and ungathered by reaſon of a wanton humour of intemperate jeſting, are apt to be trifling in their Religion. St. *Hierom* is of the ſame opinion, and adds a commandement of a full authority, if at leaſt the record was right; for he quotes a ſaying of our *bleſſed Saviour* out of the Goſpel of the *Nazarens*, *Nunquam læti ſitis niſi cum fratrem veſtrum in charitate videritis, Never be merry but when you ſee your brother in charity*: and when you are merry, St. *James* hath appointed a proper expreſſion of it; and a fair entertainment to the paſſion; *If any man be merry, let him ſing Pſalmes.* But St. *Bernard* who is alſo ſtrict in this particular, yet he addes the temper. Though jeſting be not fit for a Chriſtian, *interdum tamen ſi incidant, ferendæ fortaſſis, referendæ nunquam: magis interveniendum cautè & prudenter nugacitati: If they ſeldome happen, they are to be borne, but never to be returned and made a buſineſſe of; but we muſt rather interpoſe warily and prudently to hinder the growth and progreſſe of the trifle.*

But concerning this caſe of conſcience, we are to remember, theſe holy perſons found jeſting to be a trade; ſuch were the *ridicularii* among the *Romanes*, and the γελωτοποιοὶ among the *Greeks*; and

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Lib. de Offic.

In ep. ad Epheſ.

Vide St. Chryſoſtom homil. 6. in Matth.

A and this trade beſides its own unworthineſſe, was mingled with infinite impieties; and in the inſtitution, and in all the circumſtances of its practiſe, was not onely againſt all prudent ſeverity, but againſt modeſty and chaſtity, and was a licence in diſparagement of vertue; and the moſt excellent things and perſons were by it undervalued; that in this throng of evill circumſtances finding a humour placed, which without infinite warineſſe could never pretend to innocence, it is no wonder they forbad all; and ſo alſo did St. *Paul* upon the ſame account. And in the ſame ſtate of reproofe to this day, are all that doe as they did: ſuch B as are *profeſſed jeſters*, people that play the foole for money, whoſe employment and ſtudy is to unclothe themſelves of the covers of reaſon, or modeſty, that they may be laugh'd at. And let it be conſidered, how miſerable every ſinner is, if he does not deeply and truely repent; and when the man is wet with teares and covered with ſorrow, crying out mightily againſt his ſins, how ugly will it look when this is remembred the next day that he playes the foole, and raiſes his laughter louder then his prayers and yeſterdayes groans, for no intereſt but that he may eat? A *Penitent* and a *Jeſter* is like a *Grecian* piece of money, on C which were ſtamped a *Helena* on one ſide and a *Hecuba* on the other, a Roſe and a deadly Aconite, a *Paris* and an *Æſop*, nothing was more contrary; and upon this account this folly was reproved by St. *Hierom*, *Verum & hæc à ſanctis viris penitùs propellenda, quibus magis convenit flere atque lugere; Weeping and penitentiall ſorrow, and the ſweet troubles of pity and compaſſion become a holy perſon*, much better then a ſcurrilous tongue. But the whole ſtate of this Queſtion is briefly this. *vbi ſupra.*

1. If *jeſting* be *unſeaſonable*, it is alſo *intolerable*; τέλως ἀχαρι☉ ἐν πᾶς βεβηλῆς δεινὸν κακὸν.

D 2. If it be immoderate it is criminall, and a little thing here makes the exceſſe; it is ſo in the confines of folly, that as ſoon as it is out of dores it is in the regions of ſin.

3. If it be in an *ordinary perſon*, it is *dangerous*; but if in an *eminent*, a *conſecrated*, a *wiſe*, and *extraordinary perſon*, it is *ſcandalous*. *Inter ſæculares nugæ ſunt, in ore Sacerdotis blaſphemia*; ſo St. *Bernard*.

4. If the matter be not of an indifferent nature, it becomes ſinfull by giving countenance to a vice, or making vertue to become ridiculous.

E 5. If it be not watcht that it complies with all that heare, it becomes offenſive and injurious.

6. If it be not intended to fair and lawfull purpoſes, it is ſowre in the uſing.

7. If it be *frequent*, it combines and cluſters into a formall ſinne.

8. If

8. If it mingles with any ſin, it puts on the nature of that new unworthineſſe, beſide the proper uglyneſſe of the thing it ſelfe; and after all theſe, when can it be lawfull or apt for Chriſtian entertainment? A

The Eccleſiaſticall Hiſtory reports that many jeſts paſſed between St. *Anthony* the Father of the *Hermits*, and his Scholar St. *Paul*; and St. *Hilarion* is reported to have been very pleaſant, and of a facete, ſweet, and more lively converſation; and indeed *plaiſance*, and *joy*, and a *lively ſpirit*, and a *pleaſant converſation*, and the *innocent careſſes* of a charitable humanity, is not forbidden; *plenum tamen ſuavitatis & gratiæ ſermonem non eſſe indecorum*, St. *Ambroſe* affirmed; and here in my text our converſation is commanded to be ſuch, ἵνα δῷ χάριν, *that it may miniſter grace*, that is, *favour, complacence, cheerfulneſſe*; and be *acceptable* and *pleaſant to the hearer*: and ſo muſt be our converſation; it muſt be as far from ſullenneſſe, as it ought to be from lightneſſe; and a cheerfull ſpirit is the beſt convoy for Religion; and though ſadneſſe does in ſome caſes *become a Chriſtian*, as being an *Index* of a pious minde, of compaſſion, and a wiſe proper reſentment of things, yet it ſerves but one end, being uſeful in the onely inſtance of repentance; and hath done its greateſt works, not when it weeps and ſighs, but when it hates and grows carefull againſt ſin. But *cheerfulneſſe* and a *feſtivall ſpirit* fills the ſoule full of harmony, it compoſes muſick for Churches and hearts, it makes and publiſhes glorifications of God, it produces thankfulneſſe and ſerves the ends of charity, and when the oyle of gladneſſe runs over, it makes bright and tall emiſſions of light and holy fires, reaching up to a cloud, and making joy round about: And therefore ſince it is ſo innocent, and may be ſo pious and full of holy advantage, whatſoever can innocently miniſter to this holy joy does ſet forward the work of Religion and Charity. And indeed *charity* it ſelfe, which is the verticall top of all Religion, *is nothing elſe but an union of joyes, concentred in the heart, and reflected from all the angles of our life and entercourſe.* It is a rejoycing in God, a gladneſſe in our neighbors good, a pleaſure in doing good, a rejoycing with him; and without love we cannot have any joy at all. It is this that makes children to be a pleaſure, and friendſhip to be ſo noble and divine a thing; and upon this account it is certaine that all that which can innocently make a man cheerfull, does alſo make him charitable; for *grief*, and *age*, and *ſickneſſe*, and *wearineſſe*, theſe are peeviſh and troubleſome; but *mirth* and cheerfulneſſe is *content*, and *civil*, and *compliant*, and *communicative*, and loves to doe good, and ſwels up to felicity onely upon the wings of charity. In this account here is pleaſure enough for a Chriſtian in preſent, and if a facete diſcourſe and an amicable friendly mirth can refreſh the ſpirit, and B C D E

take

A take it off from the vile temptations of peeviſh, deſpairing, uncomp'lying melancholy, it muſt needs be innocent and commendable. And we may as well be refreſhed by a clean and a brisk diſcourſe, as by the aire of *Campanian* wines; and our faces and our heads may as well be anointed and look pleaſant with wit and friendy entercourſe, as with the fat of the Balſam tree; and ſuch a converſation no wiſe man ever did, or ought to reprove. But when the jeſt hath teeth and nails, biting or ſcratching our Brother *, when it is looſe and wanton *, when it is unſeaſonable *, and much, or many *, when it ſerves ill purpoſes *, or
B ſpends better time *, then it is *the drunkenneſſe of the ſoul*, and makes the ſpirit fly away, ſeeking for a Temple where the mirth and the muſick is ſolemne and religious.

But above all the abuſes which ever diſhonoured the tongues of men, nothing more deſerves the whip of an exterminating Angel, or the ſtings of ſcorpions, then *profane jeſting*: which is a bringing of the Spirit of God to partake of the follies of a man; as if it were not enough for a man to be a foole, but the wiſdome of God muſt be brought into thoſe horrible ſcenes: He that makes a jeſt of the words of Scripture, or of holy things,
C playes with thunder, and kiſſes the mouth of a Canon, juſt as it belches fire and death; he ſtakes heaven at ſpurnpoint, and trips croſſe and pile whether ever he ſhall ſee the face of God or no; he laughs at damnation, while he had rather loſe God then loſe his jeſt; nay (which is the horror of all) he makes a jeſt of God himſelfe, and the Spirit of the Father and the Son to become ridiculous. Some men uſe to read Scripture on their knees, and many with their heads uncovered, and all good men with fear and trembling, with reverence and grave attention. *Search the Scriptures, for therein you hope to have life eternall*; and, *All*
D *Scripture is written by inſpiration of God, and is fit for inſtruction, for reproofe, for exhortation, for doctrine*, not *for jeſting*; but he that makes that uſe of it, had better part with his eyes in jeſt, and give his heart to make a tennisball; and that I may ſpeak the worſt thing in the world of it, it is as like the materiall part of the ſin againſt the holy Ghoſt, as jeering of a man is to abuſing him; and no man can uſe it but he that wants wit and manners as well as he wants Religion.

3. The third inſtance of the *vain trifling converſation*, and immoderate talking is, *revealing ſecrets*; which is a diſmantling and
E renting off the robe from the privacies of humane entercourſe; and it is worſe then denying to reſtore that which was intruſted to our charge; for this not onely injures his neighbors right, but throws it away, and expoſes it to his enemy; it is a denying to give a man his own arms, and delivering them to another, by whom he ſhall ſuffer miſchief. He that intruſts a ſecret to his friend, goes

S. XXIII. goes thither as to ſanctuary, and to violate the rites of that is *ſacriledge*, and *profanation of friendſhip*, which is *the ſiſter of Religion*, and *the mother of ſecular bleſſing*; a thing ſo ſacred, that it changes a Kingdome into a Church, and makes Intereſt to be Piety, and Juſtice to become Religion. But this miſchief growes according to the ſubject matter and its effect; and the tongue of a babbler may cruſh a mans bones, or break his fortune upon her owne wheel; and whatever the effect be, yet of it ſelf it is the betraying of a truſt, and by *reproach*, oftentimes paſſes on to intolerable calamities, like a criminal to his ſcaffold through the execrable gates of Cities; And though it is infinitely worſe when the ſecret is laid open out of ſpite or treachery, yet it is more fooliſh when it is diſcovered for no other end but to ſerve the itch of talking, or to ſeem to know, or to be accounted worthy of a truſt; for ſo ſome men open their cabinets to ſhew onely that a treaſure is laid up, and that themſelves were valued by their friend, when they were thought capable of a ſecret; *but they ſhall be ſo no more*; for he that by that means goes in purſuit of reputation, loſes the ſubſtance by ſnatching at the ſhadow, and by deſiring to be thought worthy of a ſecret, proves himſelfe unworthy of friendſhip or ſociety. *D' Avila* tels of a *French* Marqueſſe, young and fond, to whom the Duke of *Guiſe* had conveyed notice of the intended maſſacre, which when he had whiſpered into the Kings ear, where there was no danger of publication, but onely would ſeem a perſon worthy of ſuch a truſt, he was inſtantly murder'd, leſt a vanity like that might unlock ſo horrid a myſterie.

I have nothing more to adde concerning this, but that if this vanity happens in the matters of Religion, it puts on ſome new circumſtances of deformity: And if he that miniſters to the ſouls of men, and is appointed to *reſtore him that is overtaken in a fault*, ſhall publiſh the ſecrets of a conſcience, he prevaricates the bands of Nature and Religion, inſtead of a Father he turns an Accuſer, a διάβολος, he weakens the hearts of the penitent, and drives the repenting man from his remedy by making it to be intolerable; and ſo Religion becomes a ſcandall, and his duty is made his diſgrace, and Chriſts yoke does bow his head unto the ground, and the ſecrets of the Spirit paſſe into the ſhames of the world, and all the ſweetneſſes by which the ſeverity of the duty are alleviated and made eaſie, are imbittered and become venemous by the tongue of a talking fool. *Valerius Soranus* was put to death by the old and braver *Romanes*, *ob meritum profanæ vocis, quòd contra interdictum Romæ nomen eloqui fuit auſus*; becauſe by prating he profan'd the ſecret of their Religion, and told abroad that name of the City which the *Tuſcan rites* had commanded to be concealed, leſt the enemies of the people ſhould call from them their tutelar gods, which they could not doe but by telling the proper relation. And in Chriſtianity all Nations

ons have consented to disgrace that Priest, who loves the pleasure of a fools tongue before the charity of souls, and the arts of the Spirit, and the nobleness of the Religion; and they have inflicted upon him all the censures of the Church, which in the capacity of an Eccl'esiasticall person he can suffer. Sb. XXIII.

These I reckon as the proper evils of the vain and trifling tongue; for though the effect passes into further mischief, yet the originall is weakness and folly, and all that unworthyness which is not yet arrived at malice. But hither also upon the same account some other irregularities of speech are reducible, which although they are of a mixt nature, yet are properly acted by a vain and a loose tongue; and therefore here may be considered not improperly.

1. The first is common Swearing, against which St. *Chrysostome* spends twenty homilies: and by the number and weight of arguments hath left this testimony, that it is a foolish vice, but hard to be cured; infinitely unreasonable, but strangely prevailing; almost as much without remedy as it is without pleasure; for it enters first by folly, and grows by custome, and dwels with carelesness, and is nurs'd by irreligion, and want of the fear of God; it profanes the *most holy things*, and mingles dirt with the beames of the Sun, follies and trifling talke interweav'd and knit together with the sacred name of God; it placeth the most excellent of things in the meanest and basest circumstances, it brings the secrets of heaven into the streets, dead mens bones into a Temple; Nothing is a greater sacriledge then to prostitute the great name of God to the petulancy of an idle tongue, and blend it as an expletive to fill up the emptiness of a weak discourse. The name of *God* is so sacred, so mighty, that it rends mountains, it opens the bowels of the deepest rocks, it casts out Devils and makes Hell to tremble, and fills all the regions of Heaven with joy; the name of God is our strength and confidence, the object of our worshippings, and the security of all our hopes; and when God had given himselfe a Name, and immur'd it with dread and reverence, like the garden of *Eden* with the swords of Cherubims, and none durst speak it but he whose lips were hallowed, and that at holy and solemn times, in a most holy and solemne place; I mean the High Priest of the *Jews* at the solemnities when he entred into the sanctuary, then he taught all the world the majesty and veneration of his Name; and therefore it was, that God made restraints upon our conceptions and expressions of him: and as he was infinitely curious, that from all the appearances he made to them, they should not depict or ingrave an image of him; so he tooke care that even the tongue should be restrained, and not be too free in forming images and representments of his Name; and therefore as God drew their eyes from vanity, by *putting his name amongst them*, and *representing no shape*; so even when he had *put his name amongst them*, 1.

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them, he took it off from the tongue and placed it before the eye; for *Jehovah* was so written on the Priests Mitre, that all might see and read, but none speak it but the Priest. But besides all this, there is one great thing concerning the Name of God, beyond all that can be spoken or imagined else; and that is, that when God the Father was pleased to pour forth all his glories, and imprint them upon his holy Son in his exaltation, it was by giving him his *holy Name*, the *Tetragrammaton* or *Jehovah* made articulate; to signifie *God manifested in the flesh*; and so he wore the character of God, and became the bright image of his person.

Now all these great things concerning the Name of God are infinite reproofes of common and vain swearing by it, Gods name is left us here to pray by, to hope in, to be the instrument and conveyance of our worshippings, to be the witnesse of truth and the Judge of secrets, the end of strife and the avenger of perjury, the discerner of right and the severe exacter of all wrongs; and shall all this be unhallowed by impudent talking of God without sense, or feare, or notices, or reverence, or observation?

One thing more I have to adde against this vice of a fooiish tongue, and that is, that as much prating fils the discourse with lying, so this trifling swearing changes every trifling lye into a horrid perjury; and this was noted by St. *James*, *But above all things swear not at all*, ἵνα μὴ ὑπὸ κρίσιν πέσητε, *that ye may not fall into condemnation*; so we read it, following the *Arabian*, *Syrian*, and *Latin* books, and some *Greek* Copies; and it signifies, that all such swearing and putting fierce appendages to every word, like great iron bars to a straw basket, or the curtains of a tent, is a direct condemnation of our selves: For while we by much talking regard truth too little, and yet bind up our trifles with so severe a band, we are condemned by our owne words; for men are made to expect what you bound upon them by an oath, and account your trifle to be serious; of which when you faile, you have given sentence against your selfe: And this is agreeable to those words of our blessed Saviour, *Of every idle word you shall give account; for by thy words thou shalt be condemned, and by thy words thou shalt be justified.* But there is another reading of these words, which hath great emphasis and power, in this article, *Swear not at all*, ἵνα μὴ εἰς ὑπόκρισιν πέσητε, *that you may not fall into hypocrisie*, that is, into the disreputation of a lying, deceiving, cousening person; for he that will put his oath to every common word, makes no great matter of an oath; for in swearing commonly, he must needs sometimes swear without consideration, and therefore without truth; and he that does so in any company, tels the world he makes no great matter of being perjured.

Chap. 5. v. 12.

Matth. 12.

All

A All theſe things put together may take off our wonder at St. *James* expreſſion, of πρὸ πάντων, *above all things ſweare not,* it is a thing ſo highly to be regarded, and yet is ſo little conſidered, that it is hard to ſay, whether there be in the world any inſtance in which men are ſo careleſſe of their danger and damnation, as in this.

The next appendage of vain and trifling ſpeech is contention, wrangling and perpetuall talke proceeding from the ſpirit of contradiction: *Profert enim mores plerumque oratio, & animi ſecreta detegit: Nec ſine causâ Græci prodiderunt, ut vivat quemque*
B *etiam dicere,* ſaid *Quintilian:* For the moſt part, a mans words betray his manners, and unlocks the ſecrets of the mind: And it was not without cauſe that the *Greeks* ſaid, As a man lives ſo he ſpeaks; for ſo indeed *Menander,* ἀνδρὸς χαρακτὴρ ὁ λόγος γυναικὸς τρόπος, and *Ariſtides,* οἷος ὁ τρόπος, τοιοῦτος καὶ ὁ λόγος: So that it is a ſigne of a peeviſh, an angry and quarrelling diſpoſition, to be *diſputative* and buſie in Queſtions, and impertinent oppoſitions.

You ſhall meet with ſome men (ſuch were the *Sceptics,* and ſuch were the *Academics* of old) who will not endure any man ſhall be of their opinion, and will not ſuffer men to ſpeak truth,
C or to conſent to their own propoſitions, but will put every man to fight for his owne poſſeſſions, diſturbing the reſt of truth, and all the dwellings of unity and conſent; *clamoſum altercatorem, Quintilian* calls ſuch a one. This is πλεονασμὸς χολῆς, *an overflowing of the heart* and *of the gall*; and it makes men troubleſome, and intricates all wiſe diſcourſes, and throws a cloud upon the face of truth, and while men contend for truth, error dreſt in the ſame habit ſlips into her chaire, and all the litigants court her for the divine ſiſter of wiſdome. *Nimirùm altercando veritas amittitur*: There is noyſe
D but no harmony, fighting but no victory, talking but no learning, all are *teachers* and all are *wilfull,* every man is angry, and without reaſon and without charity.

Ἔγχος ἔχων στόμα θῆγον, ἔπος ξίφος, ἀσπίδα φωνὴν,

Their mouth is a ſpear, their language is a two-edged ſword, their throat is a ſhield, (as *Nonnus* his expreſſion is) and the clamors and noyſes of this folly is that which St. *Paul* reproves in this chapt. *Let all bitterneſſe and clamor be put away.* People that contend earneſtly, talke loud; *Clamor equus eſt iræ, cum proſtraveris equitem dejeceris,* ſaith St. *Chryſoſtom,* Anger rides upon noyſe as upon a
E horſe, ſtill the noyſe and the rider is in the dirt; and indeed ſo to doe is an act of *fine ſtrength,* and the cleaneſt ſpirituall force that can be exerciſed in this inſtance; and though it be hard in the midſt of a violent motion inſtantly to ſtop, yet by ſtrength and good conduct it may be done. But he whoſe tongue rides upon paſſion, and is ſpur'd by violence and contention, is like a horſe or mule without a bridle,

Ser. XXIII. and without understanding, οὐδὲ ὁ πολύλογος ἄνθρωπος σοφός, *No person that is clamorous can be wise.* A

These are the vanities and evill fruits of the easie talker; the instances of a trifling impertinent conversation; and yet it is observable, that although the instances in the beginning be onely vain, yet in the issue and effects they are troublesome and full of mischief: and that we may perceive, that even all effusion and multitude of language and vainer talke cannot be innocent, we may observe that there are many good things which are wholly spoyl'd if they doe but touch the tongue; they are spoyl'd with speaking: such as is the sweetest of all Christian graces, *humility*, and the noblest actions of *humanity*, the *doing favors* and *acts of kindnesse*. If you speak of them, you pay your selfe, and lose your kindnesse; *humility* is by talking changed into *pride* and *hypocrisie*, and *patience* passes into *peevishnesse*, and *secret trust* into *perfidiousnesse*, and *modesty* into *dissolution*, and *judgement* into *censure*; but by *silence* and a *restrained tongue* all the first mischiefs are avoyded, and all these graces preserved. B

Serm.

SERMON, XXIV.

Part III.

Of Slander and Flattery.

HE that is twice asked a Queſtion, and then anſwers, is to be excuſed if he anſwers weakly. But he that ſpeaks before he be asked, had need take care he ſpeak wiſely; for if he does not, he hath no excuſe; and if he does, yet it loſes halfe its beauty; and therefore the old man gave good counſell in the Comedie to the Boy, ὦ παῖ σιώπα, πολλ' ἔχει σιγὴ κέρδη. The profits of a reſtrained modeſt tongue cannot eaſily be numbred any more then the evills of an unbridled and diſſolute. But they were but infant miſchiefs, which for the moſt part we have already obſerved as the iſſues of vain and idle talking; but there are two ſpirits worſe then theſe: 1. *The ſpirit of detraction*; and 2. *The ſpirit of flattery*. The *firſt* is διαβολὴ, from whence the Devill hath his name, He is *an Accuſer of the brethren*. But the *ſecond* is worſe; it is θανατηφόρος or θανάσιμος, *damnable* and *deadly*; it is the nurſe of vice, and the poyſon of the ſoule. Theſe are σαπροὶ λόγοι, *ſowre* and *filthy communication*; the firſt is rude, but the latter is moſt miſchievous, and both of them to be avoyded like death, or the deſpairing murmurs of the damned.

1. Let no calumny, no ſlandering, detracting communication proceed out of your mouth; the firſt ſort of this is that which the Apoſtle calls *whiſpering*, which ſignifies to abuſe our neighbor ſecretly, by telling a private ſtory of him.

A

——linguáque refert audita ſuſurro,

for here the man playes a ſure game as he ſuppoſes, a miſchiefe without a witneſſe,

——— φιλοκοισδόεσσι γλώσσης βέλεμνα ἄκυρα,

as *Anacreon* calls them; the light, ſwift arrows of a calumniating tongue; they pierce into the heart and bowels of the man ſpeedily. Theſe are thoſe which the holy Scripture notes by the diſ- B
Levit. 19. 6. gracefull name of *Talebearers: Thou ſhalt not goe up and down as a Talebearer among the people*; for *there are ſix things which God hates*, (ſaith *Solomon*) *yea the ſeventh is an abomination unto him*, it is βδέλυγμα, as bad and as much hated by God as an *idol*, and
Prov. 6. 17. & 26. 20. that is, *a whiſperer or tale-bearer that ſoweth contention amongſt brethren.* This kinde of communication was called συκοφαντία among the *Greeks*, and was as much hated as the *Publicans* among the *Jewes*, πονηρὸν ὦ ἄνδρες Ἀθηναῖοι, πονηρὸν συκοφάντης, It is a vile thing, O ye *Athenians*, it is a vile thing for a man to be a *Sycophant*, or a *Tale-bearer*, and the deareſt friendſhips in the world cannot C be ſecure where ſuch whiſperers are attended to.

Te fingente nefas Pyladen odiſſet Oreſtes,
Theſea Pirithoi deſtituiſſet amor:
Tu Siculos fratres, & majus nomen Atridas,
Et Ledæ poteras diſſociare genus.

But this crime is a conjugation of evils, and is productive of infinite miſchiefs; it undermines peace, and ſaps the foundation of friendſhip; it deſtroyes families, and rends in pieces the very heart D and vitall parts of charity; it makes an evill man, party, and witneſſe, and judge, and executioner of the Innocent, who is hurt though he deſerv'd it not;

Et ſi non aliquà nocuiſſes, mortuus eſſes,

and no mans intereſt nor reputation, no mans peace or ſafety can abide, where this nurſe of jealouſie, and parent of contention like the earwig creeps in at the ear, and makes a diſeaſed noyſe, and ſcandalous murmur. E

2. But ſuch tongues as theſe, where they dare, and where they can ſafely, love to ſpeak louder, and then it is *detraction*; when men under the colour of friendſhip will certainly wound the reputation of a man, while by ſpeaking ſome things of him fairly, he ſhall without ſuſpicion be beleeved when he ſpeaks evill of him; ſuch

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A such was he that *Horace* speaks of, *Me Capitolinus convictore usus amicóq; &c. Capitolinus is my friend, and we have long liv'd together, and obliged each other by mutuall endearments, and I am glad he is acquitted by the criminall Judges,*

Sed tamen admiror, quo pacto judicium illud
Fugerit———

yet I confesse I wonder how he should escape; but I'le say no more, because he is my friend. Καιτὸς ὁ ἐπ πὸς ἑτ@ εὔρηται τρόπ@ διαβολῆς, τὸ μὴ
B λόγοντας ἀλλ' ἐπαινῦντας λυμαίνεδαι, sayes *Polybius*; This is a new way of accusation to destroy a man by praises. These men strike obliquely like a wilde swine, or the ὁι ἐν γένυσιν ζόϊς, ὑπὸ τῷ ὤμων ἔχυσι τὰ κέρατα, or like buls in a yoke, they have horns upon their necks, and doe you a mischief when they plough your ground; and as *Joab* slew *Abner*, he took him by the beard and kissed him, and smote him under the fift rib that he died; so doth *the detracting tongue*, like the smooth tongued lightning, it will break your bones when it kisses the flesh; so *Syphax* did secretly wound *Massinissa*, and made *Scipio* watchfull and implacable against *So-*
C *phonisba*, onely by commending her beauty and her wit, her constancy and unalterable love to her country, and by telling how much himselfe was forc'd to break his faith by the tyranny of her prevailing charmes. This is that which the Apostle calls πονηρίαν, a crafty and deceitfull way of hurting, and renders a mans tongue venemous as the tongue of a serpent, that bites even though he be charm'd.

3. But the next is more violent, and that is *railing* or *reviling*; which *Aristotle* in his Rhetoricks says is very often the vice of *boys* and of *rich men*, who out of folly or pride, want of man-
D ners, or want of the measures of a man, wisdome and the just proportions of his brethren, doe use those that erre before them most scornfully and unworthily; and *Tacitus* noted it of the *Claudian* family in *Rome*, an old and inbred pride and scornfulnesse made them apt to abuse all that fell under their power and displeasure; *quorum superbiam frustrà per obsequium & modestiam effugeres*; No observance, no prudence, no modesty can escape the reproaches of such insolent and high talkers. *A. Gellius* tels of a boy that would give every one that he met a box on the ear; and some men will give foul words, having a tongue rough as
E a Cat, and biting like an Adder, and all their reproofes are direct scoldings, their common entercourse is open contumely. There have been in these last ages examples of Judges who would reproach the condemned and miserable criminall, deriding his calamity, and reviling his person. *Nero* did so to *Thraseas*, and the old Heathens to the primitive Martyrs, *pereuntibus addita ludibria*,

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bria, ſaid *Tacitus* of them, they crucified them again by putting them to ſuffer the ſhame of their fouler language, they rail'd at them when they bowed their heads upon the croſſe, and groan'd forth the ſaddeſt accents of approaching death. This is that evill that poſſeſſed thoſe of whom the *Pſalmiſt* ſpeaks. *Our tongues are our owne, we are they that ought to ſpeak, who is Lord over us?* that is, our tongues cannot be reſtrained; and St. *James* ſaid ſomething of this, *The tongue is an unruly member which no man can tame*; that is, no private perſon, but a publick may; for *he that can rule the tongue, is fit alſo to govern the whole body*, that is, the *Church* or *Congregation*; Magiſtrates and the Governours of ſouls, they are by ſeverity to reſtraine this inordination, which indeed is a foul one;

James 3.

Ὡς ἄρα οὐδὲν τῆ διαβόλῃ γλώσσης
Χεῖρον ἐν ἀνθρώποις ἕτερον κακόν,

no evill is worſe or of more open violence to the reſt and reputation of men, then a reproachfull tongue. And it were well if we conſidered this evill, to avoyd it in thoſe inſtances, by which our converſation is daily ſtain'd. Are we not often too imperious againſt our ſervants? Do we not entertain and feed our own anger with vile and baſeſt language? Doe not we chaſtiſe a ſervants folly or miſtake, his error or his chance, with language fit to be uſed by none but vile perſons, and towards none but dogs? Our *bleſſed Saviour* reſtraining the hoſtility and murther of the tongue, threatens hell fire to them that call their brother *foole*; meaning, that all language which does really and by intention diſgrace him in the greater inſtances, is as directly againſt the *charity of the Goſpel*, as killing a man was againſt the *ſeverity* and *juſtice of the law*. And although the word it ſelf may be us'd to reprove the indiſcretions, and careleſſe follies of an idle perſon, yet it muſt be uſed onely in order to his amendment, * by an authorized perſon, * in the limits of a juſt reproofe, * upon juſt occaſion, * and ſo as may not doe him miſchief in the event of things. For ſo we finde that our bleſſed Saviour cal'd his Diſciples, ἀνόητους, *fooliſh*; and S. *James* uſed ἄνθρωπε κενὲ, *vain man*, ſignifying the ſame with the forbidden *raca*, κενὸς, *vain*, *uſeleſſe*, or *empty*; and St. *Paul* calls the *Galatians*, *mad*, and *fooliſh*, and *bewitched*; and Chriſt called *Herod*, *Fox*; and St. *John* called the *Phariſees*, *the generation of vipers*; and all this *matter* is wholly determined by the *manner*, and with what minde it is done: If it be for correction and reproofe towards perſons that deſerve it, and by perſons whoſe authority can warrant a juſt and ſevere reproofe, and this alſo be done prudently, ſafely, and uſefully, it is not *contumely*; But when men upon all occaſions revile an offending perſon, leſſening his value, ſowring his ſpirit, and his life, deſpiſing his infirmities,

Matt. 23. 17, 19. Luk. 24. 25.

A ties, tragically expreſſing his lighteſt miſdemeanour, οἱ ἐπὶ μικροῖς ἁμαρτήμασιν ἀνυπερβλήτως ὀργιζόμενοι, being tyrannically declamatory, and intolerably angry for a trifle, theſe are ſuch, who, as *Apollonius* the Philoſopher ſaid, will not ſuffer the offending perſon to know when his fault is great, and when 'tis little. For they who alwayes put on a ſupreme anger, or expreſſe the leſſe anger with the higheſt reproaches, can doe no more to him that ſteals, then to him that breaks a Cryſtall: *Non plus æquo, non diutius æquo,* was a good rule for reprehenſion of offending ſervants; But no more anger, no more ſevere language then the thing deſerves; if you
B chide *too long*, your reproofe is changed into *reproach*; if *too bitterly*, it becomes *railing*; if *too loud*, it is *immodeſt*; if *too publick*, it is *like a dog*.

Τὸ δ' ὀπισθάκειν εἰς τε τὴν ὁδὸν τρέχειν
Ἐπ' ἀοιδερμάζην κυνὸς ἐς' ἔργον ῥόδῃ,

ſo the man told his wife in the *Greek* Comedy; to follow me in the ſtreets with thy clamorous tongue is to doe as dogs doe, not as perſons civill or religious.

C 4. The fourth inſtance of the calumniating filthy communication, is that which we properly call *ſlander*, or the *inventing evill things*, falſely imputing crimes to our neighbor: *Falſum crimen quaſi venenatum telum*, (ſaid *Cicero*) A falſe tongue or a foul lye againſt a mans reputation, is like a poyſoned arrow, it makes the wound deadly, and every ſcratch to be incurable. *Promptiſſima vindicta contumelia*, ſaid one, To reproach and rail is a revenge that every girl can take. But falſely to accuſe is ſpiteful as Hel, and deadly as the blood of Dragons.

D *Stoicus occidit Baream, delator amicum.*

This is the direct murther of the Tongue, for *life and death are in the hand of the tongue*, ſaid the *Hebrew* proverbe, and it was eſteemed ſo vile a thing, that when *Jeſabel* commanded the Elders of *Iſrael* to ſuborn falſe witneſſes againſt *Naboth*, ſhe gave them inſtructions to *take two men, the ſons of Belial*; none elſe were fit for the imployment.

E *Quid non audebis perfida lingua loqui?*

This was it that broke *Ephraim* in judgement, and executed the fierce anger of the Lord upon him; God gave him over to be oppreſſed by a falſe witneſſe, *quoniam cæpit abire poſt ſordes*, therefore he ſuffered *calumny*, and was overthrown in judgement. This was it that humbled *Joſeph* in fetters, and *the iron entred into his ſoule*, but

Se. XXIV. but it cruſhed him not ſo much as the falſe tongue of his revengefull Miſtreſſe, *untill his cauſe was known, and the Word of the Lord tryed him.* This was it that ſlew *Abimelech*, and endanger'd *David*; it was a ſword *in manu linguæ Doeg*, in the hand of *Doegs* tongue. By this *Siba* cut off the legs of *Mephiboſheth*, and made his reputation lame for ever; it thruſt *Jeremy* into the dungeon, and carryed *Suſanna* to her ſtake, and *our Lord* to his Croſſe; and therefore againſt the dangers of a ſlandering tongue, all laws have ſo cautelouſly arm'd themſelves, that beſides the ſevereſt prohibitions of God often recorded in both Teſtaments, God hath choſen it to be one of his appellatives to be the Defender of them, a party for thoſe, whoſe innocency and defenceleſſe ſtate makes them moſt apt to be undone by this evill ſpirit; I mean *pupils*, and *widows*, the *poore*, and the *oppreſſed*. And in purſuance of this charity the Imperiall laws have invented a *juramentum de calumniâ* on oath to be exhibited to the *Actor* or *Plaintiff*, that he beleevs himſelf to have a juſt cauſe, and that he does not implead his adverſary *calumniandi animo*, with falſe inſtances, and indefencible allegations; and the *Defendant* is to ſwear that he thinks himſelfe to uſe onely juſt defences, and perfect inſtances of reſiſting; and both of them obliged themſelves, that they would exact no proofe but what was neceſſary to the truth of the Cauſe. And all this defence was nothing but neceſſary guards. For, *a ſpear, and a ſword, and an arrow is a man that ſpeaketh falſe witneſſe againſt his neighbour.* And therefore the laws of God added yet another bar againſt this evill, and the falſe Accuſer was to ſuffer the puniſhment of the objected crime: and as if this were not ſufficient, God hath in ſeverall ages wrought miracles, and raiſed the dead to life, that by ſuch ſtrange appearances they might relieve the oppreſſed Innocent, and load the falſe accuſing Tongue with ſhame and horrible confuſion. So it happen'd in the caſe of *Suſanna*, the ſpirit of a man was put into the heart of a childe to acquit the vertuous woman; and ſo it was in the caſe of *Gregory Biſhop* of *Agrigentum*, falſely accuſed by *Sabinus* and *Creſcentius*; Gods power caſt the Devill out of *Eudocia*, the Devill or ſpirit of Slander, and compelled her to ſpeak the truth. St. *Auſtin* in his book *De curâ pro mortuis*, tels of a dead Father that appeared to his oppreſſed Son, and in a great matter of Law delivered him from the teeth of falſe accuſation. So was the Church of *Monts* reſcued by the appearance of *Aia* the deceaſed wife of *Hidulphus* their Earle, as appears in the *Hanovian* ſtory; and the *Polonian Chronicles* tell the like of *Staniſlaus* Biſhop of *Cracovia*, almoſt oppreſſed by the anger and calumny of *Boleſlaus* their King; God relieved him by the teſtimony of St. *Peter* their Biſhop, or a Phantaſme like him. But whether theſe records may be credited or no, I contend not; yet it is very materiall which *Euſebius* relates of the three falſe witneſſes accuſing *Narciſſus* Biſhop of *Jeruſalem*, of an infamous crime, which they did, affirming it under

Levit. 6. Zech. 7. Luk. 3.

c. 11.

l. 6. c. 7.

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A under ſeverall curſes: the *firſt* wiſhing that if he ſaid falſe, God would deſtroy him with fire; the *ſecond*, that he might die of the Kingſevil; the *third*, that he might be blind: and ſo it came to paſſe; the firſt being ſurpriſed with fire in his owne roofe, amaz'd and intricated, confounded and deſpairing, paid the price of his ſlander with the pains of moſt fearfull flames: and the ſecond periſhed by pieces, and Chirurgeons, and torment: which when the third ſaw, he repented of his fault, cryed mightily for pardon, but wept ſo bitterly, and found at the ſame time the reward of his calumny, and the acceptation of his repentance: κακιερότερον οὐδὲν διαβολῆς ὄζι πω, ſaid
B *Cleanthes*, nothing is more operative of ſpitefull and malicious purpoſes, then the calumniating Tongue. In the Temple at *Smyrna* there were Looking-glaſſes which repreſented the beſt face as crooked, ugly, and deformed; the *Greeks* call theſe ἰσχεδήμια & παράχεσα: and ſo is every falſe tongue; it lies in the face of heaven, and abuſes the ears of juſtice, it oppreſſes the Innocent, and is ſecretly revenged of vertue, it defeats all the charity of laws, and arms the ſupreme power, and makes it ſtrike the Innocent; it makes frequent appeals to be made to heaven, and cauſes an oath, in ſtead of being the end of ſtrife, to be the beginning of miſchief; it calls
C the name and teſtimony of God to ſeale an injury; it feeds and nouriſhes cruell anger, but mocks juſtice, and makes mercy weep her ſelfe into pity, and mourne becauſe ſhe cannot help the Innocent.

5. The laſt inſtance of this evill I ſhall now repreſent is *Curſing*; concerning which I have this onely to ſay; that although the cauſeleſſe curſe ſhall return upon the tongue that ſpake it, yet becauſe very often there is a fault on both ſides, when there is reviling or curſing on either, the danger of a curſing tongue is highly to be declined, as the biting of a mad dog, or the tongue of a ſmitten ſerpent. For as
D *envy* is in *the evill eye*, ſo is *curſing* in *the reproachfull tongue*; it is a kinde of venome and witchcraft, an inſtrument by which God oftentimes puniſhes anger and uncharitableneſſe; and by which the Devill gets power over the bodies and intereſts of men: For he that works by *Theſſalic ceremonies*, by charmes, and non-ſenſe words, by figures and inſignificant characteriſmes, by images and by rags, by circles and imperfect noyſes, hath more advantage and reall title to the opportunities of miſchief, by the curſing tongue; and though God is infinitely more ready to doe acts of kindneſſe then of puniſhment, yet God is not ſo careleſſe a regarder of the
E violent and paſſionate wiſhes of men, but he gives ſome over to puniſhment, and chaſtiſes the follies of rage, and the madneſſe of the tongue by ſuffering it to paſſe into a further miſchief then the harſh ſound and horrible accents of the evill language, *By the tongue we bleſſe God and curſe men* (ſaith St. *James*) λοιδορία is κατάρα, *reproaching* is *curſing*; and both of them oppoſed to εὐλογία, to *bleſſing*;

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ſing; and there are *many times* and ſeaſons in which both of them paſſe into reall effect. Theſe are the particulars of the ſecond. A

3. I am now to inſtance in the third ſort of *filthy communication*, that in which the Devill does the moſt miſchief, by which he undoes ſouls; by which he is worſe then Διάβολος, *an Accuſer*: For though he accuſes maliciouſly, and inſtances ſpitefully, and heaps objections diligently, and aggravates bitterly, and with all his powers endeavors to repreſent the ſeparate ſouls to God as polluted and unfit to come into his preſence, yet this malice is ineffective, becauſe the ſcenes are acted before the *wiſe Judge* of Men and Angels, who cannot be abuſed; before *our Father* and *our Lord*, who *knows whereof we be made, and remembreth that we are but duſt*; before *our Saviour* and *our elder Brother*, who *hath felt our infirmities*, and knows kow to pity, to excuſe, and to anſwer for us: But though this accuſation of us cannot hurt them who will not hurt themſelves, yet this malice is prevailing when the ſpirit of flattery is let forth upon us. This is the Ἀπολλύων, *the Deſtroyer*, and is the moſt B

1 Cor. 13. 5. contrary thing to *charity* in the whole world: and St. *Paul* noted it in his character of Charity, ἡ ἀγάπη οὐ περπερεύεται, *Charity vaunteth not it ſelfe*, ſo we tranſlate it, but certainly *not exactly*, for it ſignifieth *eaſineſſe*, *complying fooliſhly*, and *flattering*, *Charity flattereth not*, τί δὲ τὸ περπερεύεσθαι; πᾶν ὃ μὴ διὰ κέλλασμὸν φιλοκαμβάνεται, ſaith *Suidas* out of St. *Baſil*, it ſignifies any thing that ſerves rather for ornament then for uſe, for pleaſure then for profit. C

Et eo plectuntur poetæ quàm ſuo vitio ſæpiùs,
Ductabilitate nimiâ veſtrâ aut perperitudine,

ſaith the *Comedy*; the Poets ſuffer more by your eaſineſſe and flattery, then by their owne fault. And this is it which St. *Paul* ſayes is D againſt *charity*. For if *to call* a man *foole* and *vitious*, be ſo high an injury, we may thence eſteem what a great calamity it is to be *ſo*; and therefore he that makes him ſo, or takes a courſe he ſhall not become other, is the vileſt enemy to his perſon, and his felicity; and this is the miſchief that is done by flattery; it is a deſigne againſt the wiſdome, againſt the repentance, againſt the growth and promotion of a mans ſoul. He that perſuades an ugly, deformed man, that he is handſome, a ſhort man that he is tall, a bald man that he hath a good head of hair, makes him to become ridiculous and a foole, but does no other miſchief. But he that perſuades his E friend that is a goat in his manners, that he is a holy and a chaſte perſon, or that his looſeneſſe is a ſigne of a quick ſpirit, or that it is not dangerous but eaſily pardonable, a trick of youth, a habit that old age will lay aſide as a man pares his nailes, this man hath given great advantage to his friends miſchief; he hath made it grow

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A in all the dimensions of the sin, till it grows intolerable, and perhaps unpardonable. And let it be considered, what a fearfull destruction and contradiction of friendship or service it is, so to love my self and my little interest, as to preferre it before the soul of him whom I ought to love. By my flattery I lay a snare to get 20 *l.* and rather then lose this contemptible sum of money, I will throw him that shall give it me (as far as I can) into hell, there to roar beyond all the measures of time or patience. Can any hatred be more, or love be lesse, can any expression of spite be greater, then that it be said, you will not part with 20 *l.* to save your Friends, or your Patrons, or
B your Brothers soul? and so it is with him that invites him to, or confirms him in his folly, in hopes of getting something from him; he will see him die, and die eternally, and help forward that damnation, so he may get that little by it. Every state is set in the midst of danger, as all trees are set in the wind, but the tallest endure the greatest violence of tempest: No man flatters a begger, if he does a slovenly and a rude crime it is entertained with ruder language, and the mean man may possibly be affrighted from his fault, while it is made so uneasie to him by the scorn and harsh reproaches of the mighty. But Princes and Nobles often die with this disease: And
C when the *Courtiers* of *Alexander* counterfeited his wry neck, and the Servants of the *Sicilian Tyrant* pretended themselves dim-sighted, and on purpose rushed one against another, and overthrew the meat as it was served to his table, onely because the Prince was short-sighted, they gave them sufficient instances in what state of affaires they stood with them that waited; it was certain they would commend every foolish answer, and pretend subtilty in every absurd question, and make a petition that their base actions might passe into a law, and be made to be the honor and sanctity of all the people: and what proportions or wayes can such great personages have to-
D wards felicity, when their vice shall be allowed and praised, every action that is but tolerable shall be accounted heroicall, and if it be intolerable among the wise, it shall be called vertuous among the flatterers? *Carneades* said bitterly, but it had in it too many degrees of truth; that Princes and great personages never learn to doe any thing perfectly well, but to ride the great horse, *quia scil. ferociens bestia adulari non didicit*, because the proud beast knows not how to flatter, but will as soon throw him off from his back as he will shake off the son of a Potter. But a Flatterer is like a neighing Horse, that neigheth under every rider, and is pleased with every thing, and com-
E mends all that he sees, and tempts to mischief, and cares not, so his friend may but *perish pleasantly*. And indeed that is a calamity that undoes many a soul; we so love our peace, and sit so easily upon our own good opinions, and are so apt to flatter our selves, and leane upon our own false supports, that we cannot endure to be disturb'd or awakened from our pleasing lethargy. For we care not to be

safe,

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1. Some flatter by giving great names, and propounding great examples; and thus the *Ægyptian* villains hung a Tumblers rope upon their Prince, and a Pipers whistle; because they called their *Ptolemy* by the name of *Apollo* their God of Musick. This put buskins upon *Nero*, and made him fidle in all the great Towns of *Greece*. When their Lords were Drunkards, they called them *Bacchus*; when they were Wrestlers, they saluted them by the name of *Hercules*; and some were so vain as to think themselves commended, when their Flatterers told aloud, that *they had drunk more then Alexander the Conquerour*. And indeed nothing more abuses easie fooles that onely seek for an excuse for their wickedness, a Patron for their vice, a warrant for their sleepy peace, then to tell stories of great examples remarked for the instances of their temptation. When old *Cato* commended meretricious mixtures, and to prevent *adulteries* permitted *fornication*, the youth of the succeeding ages had warrant enough to goe *ad olentes fornices*, into their chambers of filthy pleasure;

Quidam notus homo cum exiret fornice; macte
Virtute esto (inquit) sententia dia Catonis:

And it would passe the goblets in a freer circle, if a flattering man shall but say, *Narratur & prisci Catonis sæpè mero caluisse virtus*, that old *Cato* would drink hard at sun-set. When *Varro* had noted, that wise and severe *Salust*, who by excellent sententious words had reproved the follies of lust, was himselfe taken in adultery, The *Romane* youth did hug their vice, and thought it grew upon their nature like a mans beard, and that the wisest men would lay their heads upon that threshold; and *Seneca* tels that the women of that age despised the adultery of one man onely; and hated it like marriage, and despis'd that as want of breeding, and grandeur of spirit, because the braver *Spartans* did use to breed their children promiscuously, as the Heards-men doe cattle from the fairest Buls. And

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A *Arrianus* tels that the women would defend their baseneſſe by the doctrine of *Plato*, who maintain'd the community of women. This ſort of flattery is therefore more dangerous, becauſe it makes the temptation ready for miſchief, apted and dreſſed with proper, materiall, and imitable circumſtances. The way of diſcourſe is far about, but evill examples kill quickly.

2. Others flatter by imitation: for when a crime is rare and inſolent, ſingular and out of faſhion, it muſt be a great ſtrength of malice and impudence that muſt entertain it; but the flattering man doing the vice of his Lord takes off the wonder, and the fear of being B ſtared at; and ſo incourages it by making it *popular* and *common*. *Plutarch* tels of one that divorced himſelf from his wife becauſe his friend did ſo; that the other might be hardened in the miſchief; and when *Plato* ſaw his ſcholars ſtoop in the ſhoulders, and *Ariſtotle* obſerved his to ſtammer, they began to be leſſe troubled with thoſe imperfections which they thought common to themſelves and others.

3. Some pretend a *ruſticity* and downright plainneſſe, and upon the confidence of that humour their friends vice, and flatter his ruine. *Seneca* obſerved it of ſome of his time; *alius quidam adulatione clàm utebatur parcè, alius ex aperto palàm, ruſticitate ſimulatâ, quaſi ſimplicitas illa ars non ſit.* They pretend they love not to diſſemble, and C therefore they cannot hide their thoughts; let their friend take it how he will, they muſt commend that which is commendable; and ſo man that is willing to dye quietly, is content with the honeſt heartyneſſe and downright ſimplicity of him that with an artificial rudeneſſe dreſs'd the flattery.

4. Some will diſpraiſe themſelves that their friend may think better of himſelfe, or leſſe ſeverely of his fault.

5. Others will reprove their friend for a trifle, but with a purpoſe to let him underſtand, that this is all; for the honeſt man would D have told his friend if it had been worſe.

6. Some will laugh and make a ſport of a vice, and can hear their friend tell the curſed narrative of his adultery, of his drunkenneſſe, of his craft and unjuſt purchaſes; and all this ſhall prove but a merry ſcene; as if damnation were a thing to be laughed at, and the everlaſting ruine of his friend were a very good jeſt. But thus the poor ſinner ſhall not be affrighted from his danger, nor chaſtiſed by ſevere language, but the villain that eats his meat ſhall take him by the hand, and dance about the pit till he fals in, and dies with ſhame and folly. Thus the evill Spirit puts on ſhapes enough; none to affright the E man, but all to deſtroy him; and yet it is filthy enough when it is inveſted with its own character:

Γασὶν ὅλον τὸ σῶμα, πανταχῇ βλέπων
Ὀφθαλμός, ἕρπων τοῖς ὀλεθρίοις θείον.

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The Paraſite or Flatterer is a beaſt that is all belly, looking round with his eye, watchfull, ugly, and deceitfull, and creeping on his *teeth*; *they* feed *him*, and kill *them* that reach him bread: for that's the nature of all vipers. A

I have this one thing onely to inſert, and then the caution will be ſufficient, *viz.* that we doe not think all praiſe given to our friend to be flattery, though it be in his preſence. For ſometimes praiſe is the beſt conveyance for a precept, and it may nouriſh up an infant vertue, and make it grow up towards perfection, and its proper meaſures and rewards. *Friendſhip* does better pleaſe our friend then *flattery*, and though it was made alſo for vertue, yet it mingles pleaſures in the chalice, εἰς ὄμμαθ' ἥνυε φωῖδος ἁμβλέψαι γλυκύ, *it is delicious to behold the face of a friendly and a ſweet perſon*; and it is not the office of a friend alwayes to be ſowre, or at any time moroſe; but free, open, and ingenuous, candid and humane, not denying to pleaſe, but ever refuſing to abuſe or corrupt. For as adulterine metals retain the luſtre and colour of gold, but not the value; ſo *flattery* in imitation of *friendſhip* takes the face and outſide of it, the delicious part; but the flatterer uſes it to the intereſts of vice, and a friend by it ſerves vertue; and therefore *Plutarch* well compared *friendſhip* to medicinall oyntments, which however delicious they be, yet they are alſo uſefull, and miniſter to healing. But flattery is ſweet and adulterate, pleaſant but without health. He therefore that juſtly commends his friend to promote and incourage his vertue, reconciles vertue with his friends affection, and makes it *pleaſant to be good*; and he that does ſo, ſhall alſo better be ſuffered when he reproves, becauſe the needing perſon ſhall finde that then is the opportunity and ſeaſon of it, ſince he denyed not to pleaſe ſo long as he could alſo profit. I onely adde this advice, that ſince *ſelfe-love is the ſerpents milk* that feeds this viper *flattery*, we ſhould doe well to choke it with its mothers milk; I mean, learn to love our ſelves more, for then we ſhould never endure to be flattered. For he that becauſe he loves himſelfe, loves to be flattered, does, becauſe he loves himſelf, love to entertain a man to abuſe him, to mock him, and to deſtroy him finally. But he that loves himſelfe truly, will ſuffer fire, will endure to be burnt, ſo he may be purified; put to pain, ſo he may be reſtored to health; for *of all ſauces* (ſaid *Euenus*) ſharpneſſe, ſeverity, and *fire is the beſt*. B C D E

SER-

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Part IV.

The Duties of the Tongue.

Epheſ. 4. latter part of the 29 verſe.

——But that which is good to the uſe of edifying, that it may miniſter grace unto the hearers.

Loquendi miniſtros habemus homines, tacendi Deos, ſaid one; Men teach us to ſpeak, and God teaches us to hold our tongue. The firſt we are taught by the lectures of our Schools; the latter, by the myſteries of the Temple. But now in the new inſtitution, we have alſo a great Maſter of ſpeaking; and though ſilence is one of the great paths of Innocence, yet Holy ſpeaking is the inſtrument of Spirituall Charity, and is a glorification of God: and therefore this kinde of ſpeaking is a degree of perfection beyond the wiſdome and ſeverity of ſilence. For although *garrulity* and fooliſh inordinate talking is a conjunction of folly and ſin, and the prating man while he deſires to get the love of them he converſes with, incurres their hatred; while he would be admir'd, is laughed at; he ſpends much and gets nothing, he wrongs his friends and makes ſport to his enemies, and injures himſelfe; he is derided when he tels what others know, he is indanger'd if he tels a ſecret and what they know not; he is not beleeved when he tels good news, and when he tels ill news he is odious: and therefore that ſilence which is a cure of all this evill is an excellent portion of ſafety

and Religion; yet it is with *holy ſpeaking* and *innocent ſilence* as it is with a *Hermit* and a *Biſhop*; the firſt goes to a good ſchool, but the ſecond is proceeded towards greater perfection; and therefore the *practicall life* of Eccleſiaſticall Governors being found in the way of holineſſe and zeale, is called *ſtatus perfectionis*, a more excellent and perfect condition of life, and farre beyond the retirements and inoffenſive life of thoſe innocent perſons which doe ſo much leſſe of profit, by how much charity is better then meditation, and going to heaven by religion and charity, by ſerving God and converting ſoules, is better then going to heaven by prayers and ſecret thoughts: So it is with *ſilence*, and religious *communication*. That does not offend God; this glorifies him: That prevents Sin; this ſets forward the intereſts of Religion. And therefore *Plutarch* ſaid well, *Qui generosè & regio more inſtituuntur, primum tacere, deinde loqui diſcunt.* To be taught firſt to be ſilent, then to ſpeak well and handſomely, is education fit for a Prince; and that is St. *Paul's* method here: firſt we were taught how to reſtraine our tongues in the foregoing inſtances, and now we are called to imploy them in Religion.

1. We muſt ſpeak that which is good] ἀγαθὸν τι, any thing that may ſerve the ends of our God and of our Neighbour, in the meaſures of Religion and uſefulneſſe. But it is here as in all other propoſitions of Religion. God to us, who are in the body, and conducted by materiall phantaſmes, and underſtanding nothing but what we feel, or is conveyed to us by the proportions of what we doe or have, hath given us a Religion that is fitted to our condition and conſtitution. And therefore when we are commanded to *love God*, by this *love* Chriſt underſtands *obedience*; when we are commanded to *honour God*, it is by ſinging and reciting his praiſes, and doing things which cauſe reputation and honour: and even here when we are commanded to ſpeak that which is good, it is inſtanced in ſuch good things which are really profitable, practically uſefull; and here the meaſures of God are eſpecially by the proportions of our neighbour. And therefore, though ſpeaking honorable things of God be an imployment that does honour to our tongues and voices, yet we muſt tune and compoſe even theſe notes ſo, as may beſt profit our neighbour; for ſo it muſt be λόγῳ ἀγαθὸς, good ſpeech, ſuch as is πρὸς οἰκοδομὴν τῆς χρείας, for *the edification of neceſſity*: the phraſe is an *Hebraiſme*, where the genitive caſe of a ſubſtantive is put for the adjective; and meanes, that our ſpeech be apted to neceſſary edification, or ſuch edification as is needfull to every mans particular caſe; that is, that we ſo order our communication, that it be apt to inſtruct the ignorant, to ſtrengthen the weak, to recall the wanderer, to reſtraine the vicious, to comfort the diſconſolate, to ſpeak a word in ſeaſon to every mans neceſſity, ἵνα δῶ χάριν, *that it may miniſter grace*, ſome-

something that may please and profit them, according as they shall need; all which I shall reduce to these three heads:

1. To Instruct. 2. To Comfort. 3. To Reprove.

1. Our conversation must be διδακτικὸς, apt to teach. For since all our hopes on our part depend upon our obedience to God, and conformity to our Lord Jesus, by whom our endevours are sanctified and accepted, and our weaknesses are pardoned, and all our obedience relies upon, and is incouraged and grounded in faith, and faith is founded naturally and primarily in the understanding, we may observe that it is not onely reasonably to be expected, but experimentally felt, that in weak and and ignorant understandings there are no sufficient supports for the vigorousnesse of a holy life; there being nothing, or not enough to warrant and strengthen great resolutions, to reconcile our affections to difficulties, to make us patient of affronts, to receive deeper mortifications, and ruder usages, unlesse where an extraordinary grace supplies the want of ordinary notices, as the Apostles were enabled to their preachings: But he therefore that carries and imports into the understanding of his Brother, notices of faith, and incomes of spirituall propositions, and arguments of the Spirit, enables his brother towards the work and practises of a holy life: and though every argument which the Spirit of God hath made and recorded in holy Scripture, is of it selfe inducement great enough to endear obedience; yet it is not so in the event of things to every mans infirmity, and need; but in the treasures of the Spirit, in the heaps and variety of institution, and wise discourses, there will not onely be enough to make a man without excuse, but sufficient to doe his work and to cure his evill, and to fortifie his weaker parts, and to comply with his necessities; for although Gods sufficient grace is present to all that can use it, yet if there be no more then that, it is a sad consideration to remember, that there are but few that will be saved, if they be helped but with just so much as can possibly doe the work: and this we may well be assured of, if we consider that God is never wanting to any man in what is simply necessary; but then if we adde this also, that of the vast numbers of men who might possibly be saved, so few really are so, we shall perceive that that grace which onely is sufficient, is not sufficient; *sufficient to the thing, is not sufficient for the person*; and therefore that God does usually give us more, and we need more yet; and unlesse God *works in us to will and to doe*, we shall neither *will* nor *doe*; though to will be in the power of our hand, yet we will not will; it follows from hence that all they who will comply with Gods method of graciousnesse, and the necessities of their Brethren, must endevour by all meanes, and in all their owne measures, and capacities to lay up treasures of notices and instructions

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ſtructions in their brothers ſoul, that by ſome argument or other they may be met withall and taken in every corner of their converſation. Adde to this, that the duty of a man hath great variety, and the ſouls of men are infinitely abuſed, and the perſuaſions of men are ſtrangely divided, and the intereſts of men are a violent and preternaturall declination from the ſtrictneſſes of vertue, and the reſolutions of men are quickly altered, and very hardly to be ſecured, and the caſes of conſcience are numerous and intricate, and every ſtate of life that hath its proper prejudice, and our notices are abuſed by our affections, and we ſhall perceive that men generally need knowledge enough to over-power all their paſſions, to root out their vitious inclinations, to maſter their prejudice, to anſwer objections, to reſiſt temptations, to refreſh their wearyneſſe, to fixe their reſolutions, and to determine their doubts; and therefore to ſee your brother in a ſtate of ignorance, is to ſee him unfurniſhed and unprepared to all good works, a perſon ſafe no longer then till a temptation comes, and one that cannot be ſaved but by an abſolute unlimited *predeſtination*, a favour of which he hath no promiſe, no ſecurity, no revelation; and although to doe this God, hath appointed a ſpeciall Order of men, the whole *Eccleſiaſticall Order*, whom he feeds at his owne charges, and whom men rob at their owne perill, yet this doth not diſoblige others: for every Maſter of a family is to inſtruct, or cauſe his family to be inſtructed, and catechiſed; every Governour is to inſtruct his charge, every Man his Brother, not alwayes in perſon, but ever by all poſſible and juſt proviſions. For if the people dye for want of knowledge, *they who are ſet over them* ſhall alſo die for want of charity. Here therefore we muſt remember, that it is the duty of us all, in our ſeverall meaſures and proportions, to inſtruct thoſe that need it, and whoſe neceſſity is made ready for our miniſtration; and let us tremble to think what will be the ſad account which we ſhall make when even our families are not taught in the fundamentals of Religion; for how can it be poſſible for thoſe who could not account concerning the ſtories of Chriſts life and death, the miniſteries of their redemption, the foundation of all their hopes, the great argument of all their obediences; how can it be expected that they ſhould ride in triumph over all the evills which the Devill, and the World, and their owne follies daily preſent to them in the courſe of every dayes converſation? And it will be an ill return to ſay, that God will require no more of them then he hath given them; for ſuppoſe that be true in your own ſenſe, yet he will require it of thee, becauſe thou gaveſt them no more; and however, it is a formidable danger, and a trifling hope for any man to put all the hopes of his being ſaved upon the onely ſtock of ignorance; for if his ignorance ſhould never be accounted

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A accounted for, yet it may leave him in that ſtate in which his evills ſhall grow great, and his ſins may be irremediable.

2. Our Converſation muſt be μεγαλοψυχος, apt to comfort the diſconſolate; and *then this*, men in preſent can feel no greater charity. For ſince halfe the duty of a Chriſtian in this life conſiſts in the exerciſe of paſſive graces, and the infinite variety of providence, and the perpetuall adverſity of chances, and the diſſatisfaction and emptyneſſe that is in things themſelves, and the wearyneſſe and anguiſh of our ſpirit does call us to the trial and exerciſe of patience even in the dayes of ſunſhine, and much
B more in the violent ſtorms that ſhake our dwellings, and make our hearts tremble; God hath ſent ſome Angels into the world, whoſe office it is to refreſh the ſorrowes of the poore, and to lighten the eyes of the diſconſolate; he hath made ſome creatures whoſe powers are chiefly ordain'd to comfort; *wine*, and *oyle*, and *ſociety*, *cordials* and *variety*; and *time* it ſelfe is checker'd with black and white; ſtay but till to morrow, and your preſent ſorrow will be weary, and will lie downe to reſt. But this is not all. The third perſon of the holy Trinity is known to us by the name and dignity of the *Holy Ghoſt the Comforter*,
C and God glories in the appellative, that he is *the Father of mercies*, and *the God of all comfort*, and therefore to miniſter in the office is to become like God, and to imitate the charities of heaven; and God hath fitted mankinde for it; he moſt needs it, and he feels his brothers wants by his owne experience, and God hath given us ſpeech, and the endearments of ſociety, and pleaſantneſs of converſation, and powers of ſeaſonable diſcourſe, arguments to allay the ſorrow, by abating our apprehenſions and taking out the ſting, or telling the periods of comfort, or exciting hope, or urging a precept, and reconciling our affections, and reciting
D promiſes, or telling ſtories of the Divine mercy, or changing it into duty, or making the burden leſſe by comparing it with greater, or by proving it to be leſſe then we deſerve, and that it is ſo intended, and may become the inſtrument of vertue. And certain it is, that as nothing can better doe it, ſo there is nothing greater, for which God made our tongues, next to reciting his prayſes, then to miniſter comfort to a weary ſoul. And what greater meaſure can we have, then that we ſhould bring joy to our brother, who with his dreary eyes looks to heaven and round about, and cannot finde ſo much reſt as to lay his eye-lids cloſe
E together, then that thy tongue ſhould be tun'd with heavenly accents, and make the weary ſoul *to liſten* for light and eaſe, and when he perceives that there is ſuch a thing in the world, and in the order of things, as comfort and joy, *to begin* to break out from the priſon of his ſorrows at the dore of ſighs and tears, and by little and little melt into ſhowres and refreſhment? This is glory

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to thy voyce, and imployment fit for the brighteſt Angel. But ſo have I ſeen the ſun kiſſe the frozen earth which was bound up with the images of death, and the colder breath of the North, and then the waters break from their incloſures, and melt with joy, and run in uſefull channels, and the flies doe riſe againe from their little graves in walls, and dance a while in the aire, to tell that there is joy within, and that the great mother of creatures will open the ſtock of her new refreſhment, become uſefull to mankinde, and ſing prayſes to her Redeemer: So is the heart of a ſorrowfull man under the diſcourſes of a wiſe Comforter, he breaks from the deſpairs of the grave, and the fetters and chains of ſorrow, he bleſſes God, and he bleſſes thee, and he feels his life returning; for to be miſerable is death, but nothing is life but to be comforted; and God is pleaſed with no muſick from below ſo much as in the thankſgiving ſongs of relieved Widows, of ſupported Orphans, of rejoycing, and comforted, and thankfull perſons. This part of communication does the work of God and of our Neighbors, and bears us to heaven in ſtreams of joy made by the overflowings of our brothers comfort. It is a fearfull thing to ſee a man deſpairing. None knows the ſorrow and the intolerable anguiſh but themſelves, and they that are damned; and ſo are all the loads of a wounded ſpirit, when the ſtaffe of a mans broken fortune bowes its head to the ground, and ſinks like an Oſier under the violence of a mighty tempeſt. But therefore in proportion to this I may tell the excellency of the imployment, and the duty of that charity which bears the dying and languiſhing ſoul from the fringes of hell to the ſeat of the brighteſt ſtars, where Gods face ſhines and reflects comforts for ever and ever. And though God hath for this eſpecially intruſted his Miniſters and Servants of the Church, and hath put into their hearts and notices great magazines of promiſes, and arguments of hope and arts of the Spirit, yet God does not alwayes ſend Angels on theſe embaſſies, but ſends a man *ut ſit homo homini Deus*, that every good man in his ſeaſon may be to his brother in the place of God, to comfort and reſtore him; and that it may appear how much it is the duty of us all to miniſter comfort to our brother, we may remember that the ſame words and the ſame arguments doe oftentimes more prevaile upon our ſpirits when they are applyed by the hand of another, then when they dwell in us, and come from our owne diſcourſings. This is indeed λόγῳ χρησὸς & ἀγαθὸς, it is εἰς οἰκοδομὴν τ χρείας, to the edification of our needs, and the greateſt and moſt holy charity.

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3. Our communication muſt in its juſt ſeaſon be ἐλεγκτικὸς, we muſt reprove our ſinning brother; for the wounds of a friend are better then the kiſſes of an enemy (ſaith *Solomon*:) we imitate the office of *the great Shepheard and Biſhop of ſouls*, if we goe *to*

Prov. 27. 6.

ſeek

A *ſeek and ſave that which was loſt*; and it is a fearfull thing to ſee a friend goe to hell undiſturbed, when the arreſting him in his horrid progreſſe may poſſibly make him to return; this is a courſe that will change our vile itch of judging and cenſuring others into an act of charity; it will alter ſlander into piety, detraction into counſell, revenge into friendly and moſt uſefull offices, that the Vipers fleſh may become *Mithridate*, and the Devill be defeated in his malicious imployment of our language. He is a miſerable man whom none dares tell of his faults ſo plainly, that he may underſtand his danger; and he that is uncapable and
B impatient of reproof, can never become a good friend to any man. For beſides that himſelf would never admoniſh his friend when he ſins, (and if he would, why ſhould not himſelf be glad of the ſame charity?) he is alſo *proud*, and *Scorner is his name*; he thinks himſelf exempt from the condition and failings of men, or if he does not, he had rather goe to hell then be call'd to his way by an angry Sermon, or driven back by the ſword of an Angell, or endure one bluſhing, for all his hopes and intereſts of heaven. It is no ſhame to be reproved, but to deſerve it; but he that deſerves it, and will doe ſo ſtill, ſhall increaſe his
C ſhame into confuſion, and bring upon himſelfe a ſorrow bigger then the calamities of war, and plagues, and hoſpitals, and poverty. He onely is truely wiſe, and will be certainly happy, that ſo underſtands himſelf and hates his ſin, that he will not nurſe it, but get to himſelfe a Reprover on purpoſe, whoſe *warrant* ſhall be *liberty*, whoſe *thanks* ſhall be *amendment*, whoſe *entertainment* ſhall be *obedience*; for a *flattering word* is like a bright ſun-ſhine to a ſore Eye, it increaſes the trouble, and leſſens the ſight;

D *Hæc demum ſapiet dictio quæ feriet*;

The ſevere word of the reproving man is wiſe and healthfull: But becauſe all times and all circumſtances, and all perſons are not fit for this imployment:

——— et plurima ſunt quæ
Non audent homines pertusâ dicere lanâ;

Some will not endure that a pore man, or an obliged perſon ſhould
E reprove them, and themſelves are often ſo unprofitable ſervants that they will rather venture their friends damnation then hazard their owne intereſt, therefore in the performance of this duty of the uſefull communication, the following meaſures are fit to be obſerved.

1. *Let*

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1. *Let not your reproofe be publick and personall*: if it be *publick*, it must be in *generall*; if it be *personall*, it must be in *private*; and this is expressely commanded by our blessed Saviour: *If thy Brother offends, tell it him between him and thee*; for when it comes afterwards in case of contumacy to be declared in publick, it passes from *fraternall correption* to *Ecclesiasticall discipline*. When *Socrates* reproved *Plato* at a feast, *Plato* told him, it had been better he had told him his fault in private; for to speak it publickly is indecency: *Socrates* replyed; and so it is for you publickly to condemne that indecency. For it is the nature of man to be spitefull when he is shamed, and to esteem that the worst of evils, and therefore to take *impudence* and *perseverance* for its cover, when his shame is naked: And for this indiscretion *Aristomenes* the Tutor of *Ptolemy*, who before the *Corinthian* Embassadors reproved the King for sleeping at the solemne audience, profited nothing, but enraged the Prince, and was himself forc'd to drink poyson. But this warinesse is not alwayes necessary. For 1. a publick and an authoriz'd person, may doe it publickly, and may name the person as himself shall judge expedient.

——*secuit Lucilius urbem*:
Te Lupe, te Muti; & genuinum fregit in illis:
Omne vafer vitium ——

Lucilius was a censor of manners, and by his office he had warrant and authority. 2. There are also some cases in which a publick reproofe is prudent, and that is when the crime is great, but not understood to be any at all; for then it is *Instruction* and *Catechism*, and layes aside the affront and trouble of reproofe. Thus *Ignatius* the Martyr did reprove *Trajan* sacrificing at the Altar in the sight of all the Officers of the Army; and the *Iews* were commanded to reprove the *Babylonians* for Idolatry in the land of their Captivity: and if we see a Prince in the confidence of his pride, and carelesnesse of spirit, and heat of war spoyle a Church or rob God, it is then fit to tell him the danger of Sacriledge, if otherwise he cannot well be taught his danger, and his duty. 3. There are some circumstances of person in which by interpretation, duty or custome a leave is indulged or presum'd, that liberty may be prudently used, publickly to reprove the publick vices: so it was in the old days of the *Romans*; vice had then so little footing and authority, so few friends and advocates, that the Prophets and Poets used a bolder liberty to disgrace whatsoever was amisse;

Jer. 10. 11.

——*unde illa priorum*
Scribendi quodcunq; animo flagrante liberet
Simplicitas ——

and

A. and much of the same liberty is still reserved to Pulpits, and to the Bishops office, save onely, that although they may reprove publickly, yet they may not often doe it personally.

2. *Use not to reprove thy brother for every thing, but for great things onely:* for this is the office of a Tutor, not of a Friend; and few men will suffer themselves to abide alwayes under Pupillage. When the friend of *Philotimus* the Physician came to him to be cured of a sore finger, he told him, *Heus tu, non tibi cum reduvia est negotium*, he let his finger alone, and told him that his liver was impostumate: and he that tells his friend that his countenance B is not grave enough in the Church, when it may be the man is an Atheist, offers him a cure that will doe him no good, and to chastise a trifle is not a worthy price of that noblest liberty and ingenuity which becomes him that is to heale his brothers soule. But when a vice stains his soule, when he is a foole in his manners, when he is proud, and impatient of contradiction, when he disgraces himselfe by talking weakly, and yet beleeves himselfe wise, and above the confidence of a sober person, then it concerns a friend to rescue him from folly. So *Solon* reproved *Crœsus*, and *Socrates Alcibiades*, and *Cyrus* chid *Cyaxares*, and *Plato* told C to *Dion* that of all things in the world he should beware of that folly, *by which men please themselves, and despise a better judgement: quia ei vitio adsidet solitudo*, Because that folly hath in it singularity, and is directly contrary to all capacities of a friendship, or the entertainments of necessary reproofe.

3. *Use not liberty of reproofe in the dayes of sorrow and affliction*; for the calamity it self is enough to chastise the gayeties of sinning persons, and to bring him to repentance; it may be sometimes fit to insinuate the mention of the cause of that sorrow, in order to repentance, and a cure: But severe and biting D language is then out of season, and it is like putting vineger to an enflamed and smarting eye, it increases the anguish, and tempts unto impatience. In the accidents of a sad person, we must doe as nurses to their falling children, snatch them up and still their cryings, and entertain their passion with some delightfull avocation; but chide not then when the sorrowfull man needs to be refreshed. When *Crater* the *Cynic* met *Demetrius Phalereus* in his banishment and trouble, he went to him and spoke to him friendly, and used his Philosophy in the ministeries of comfort, and taught him to bear his trouble nobly, and so wrought upon the *criminal*, and E *wilde Demetrius*; and he moved him to repentance, who if he had been chidden (as he expected) would have scorn'd the manners of the *Cynic*, and hated his presence and institution; and *Perseus* kil'd *Euchus* and *Eulæus*, for reproving his rashnesse, when he was newly defeated by the *Romanes*.

4. *Avoid*

4. *Avoid all the evill appendages of this liberty*: for since to reprove a sinning brother is at the best but an unwelcome and invidious employment, though it may also be understood to be full of charity; yet therefore we must not make it to be hatefull by adding reproach, scorn, violent expressions, scurrility, derision, or bitter invectives. *Hieron* invited *Epicharmus* to supper, and he knowing that *Hieron* had unfortunately kil'd his friend, replyed to his invitation, *Atq; nuper cum amicos immolares non vocasti*, I think I may come, for when thou didst sacrifice thy friends thou didst not devour them. This was a bitter *sarcasme*, and might with more prudence and charity have been avoyded. They that intend charitably and conduct wisely, take occasions and proper seasons of reproof, they doe it by way of question and similitude, by narrative and apologues, by commending something in him that is good, and discommending the same fault in other persons by way that may disgrace that vice, and preserve the reputation of the man. *Ammonius* observing that his Scholars were nice and curious in their diet, and too effeminate for a Philosophicall life, caused his freed man to chastise his boy for not dining without vinegar, and all the while look'd upon the young Gentlemen, and read to them a lecture of Severity. Thus our deareſt Lord reproved St. *Peter*, he look'd upon him when the signe was given with the crowing of the Cock, and so chid him into a showre of penitentiall tears. Some use to mingle prayses with their reprehensions, and to invite their friends patience to endure remedy, by ministring some pleasure with their medicine; for as no wise man can well indure to be praised by him that knows not how to dispraysе, and to reprove; so neither will they endure to be reproved by him that knows not how to praise; for reproof from such a man betrayes too great a love of himselfe, and an illiberall spirit: He that will reprove wisely, must efform himselfe into all images of things which innocently and wisely he can put on; not by changing his manners, his principles, and the consequences of his discourse, (as *Alcibiades* was supposed to doe) for it is best to keep the severity of our owne principles, and the manner of our owne living: for so *Plato* lived at *Syracuse*, just as he lived in the *Academy*; he was the same to *Dionysius* that he was to *Dion*: But this I mean, that he who meanes to win soules, and prevail to his brothers institution, must as St. *Paul* did, effigiate and conform himself to those circumstances of living, and discourse, by which he may prevaile upon the persuasions, by complying with the affections and usages of men.

These are the measures by which we are to communicate our counsels and advices to our erring Brethren: to which I adde this last advice, That no man should at that time in which he is reproved give counsell and reproofe to his Reprover, for that betrayes an angry spirit, and makes discord out of piety, and changes charity into wrangling,

A wrangling, and it looking like a revenge, makes it appear that himself took the first reproofe for an injury.

That which remaines now is, that I persuade men to doe it, and that I persuade men to suffer it; 'tis sometimes hard *to doe it*, but the cause is onely, because it is hard *to bear it*; for if men were but apprehensive of their danger, and were not desirous to die, there were no more to be said in this affair; they would be as glad to entertain a severe Reprover as a carefull Physitian; of whom because most men are so willing to make use, so thankfull
B for their care, so great valuers of their skill, such lovers of their persons; no man is put to it to persuade men to be Physitians, because there is no need to persuade men to live, or to be in health: if therefore men would as willingly be vertuous as be healthfull, as willingly doe no evill as suffer none, be as desirous of heaven as of a long life on earth, all the difficulties and temptations against this duty of reproving our sinning brother would soon be conceal'd; but let it be as it will, we must doe it in duty and piety to him that needs, and if he be impatient of it, he needs it more: *Et per hujusmodi offensas emetiendum est confragosum hoc iter:* it
C is a troublesome imployment, but it is duty and charity; and therefore when it can with hope of successe, with prudence and piety be done, no other consideration ought to interpose. And for the other part, those I mean who ought to be reproved, they are to remember, that themselves give pensions to the Preacher on purpose to be reproved if they shall need it *, that God hath instituted a holy Order of men to that very purpose *, that they should be severally told of all that is amisse *, that themselves chide their children and their servants for their good, and that they may amend *, and that they endure thirst to cure their
D dropsies *, that they suffer burnings to prevent the gangrenes *, and endure the cutting off a limbe to preserve their lives *, and therefore that it is a strange witchcraft and a prodigious folly, that at so easie a mortification as the suffering of a plain friendly reproofe, they will not set forward their interest of heaven, and suffer themselves to be set forward in their hopes of heaven:

——— *dura fatemur*
Esse, sed ut valeas multa dolenda feras.

E And when all remember that flattery and importune silence suffer the mighty to perish like fooles and inconsiderate persons, it ought to awake our spirits, and make us to attend to the admonitions of a friend, with a silence great as midnight, and watchfull as a widows eyes. It was a strange thing that *Valentinian* should in the midst of so many Christian Prelates make a law to

eſtabliſh *Polygamy*, and that no Biſhop ſhould dare to reprehend him. The effect of it was this, that he had a ſon by a ſecond wife, the firſt being alive and not divorc'd, and he left him heir of a great part of the Empire; and what the effect of that was to this ſoul, God who is his Judge beſt knows. A

If now at laſt it be inquir'd whether every man is bound to reprove every man, if he ſins, and if he converſe with him? I anſwer, that if it ſhould be ſo, it were to no purpoſe, and therefore for it there is no commandement; every man that can may inſtruct him that wants it; but every man may not reprove him that is already inſtructed; that is an act of charity, for which there are no meaſures, but the others neceſſity, and his own opportunity; but this is alſo an act of diſcipline, and muſt in many caſes ſuppoſe an authority; and in all caſes ſuch a liberty as is not fit to be permitted to mean, and ignorant, and inferiour perſons; I end this with the ſaying of a wiſe perſon, adviſing to every one concerning the uſe of the tongue, *aut lucrentur vitam loquendo, aut tacendo abſcondant ſcientiam*; if they ſpeak, let them miniſter to the good of ſouls; if they ſpeak not, let them miniſter to ſobriety; in the firſt they ſerve the end of charity, in the other of humility. B

THE END.

ERRATA.

PAg. 10. l. 35. r. *entertained that at.* p. 6. l. 30. *ſeen* r. *ſcene.* 29. 21. *dear* r. *clear.* 152. 4. *terrour* r. *fervour.* 71. 40. *the bowed* r. *they bowed.* 87. 41. *reverend* r. *reverenc'd.* 112. 27. r. *illius pejoræ prioribus.* 100. 1. *one* r. *once.* 102. 21. *thas ſlies* r. *he that flies.* 142. 16. r. *true or falſe.* 98. 45. *if it be turned* r. *if it be not turned.* 283. ult. r. *get a Genius.* 309. 40. *ſtill* r. *till.* 334. 5. r. *his ſoul.*

33. 8. πέζαν *lege* (*forſan*) πίζαν. 52. 29. *lege* ἀφαιρετίον. 140. 9. *lege* σωνφαίνεσθαι. 200. *ult. lege* μαλακισθέν]. *In margin. p.* 225. 5. *lege* ζῆν ἔτναι.